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USSR REPORT
POLITICAL AND SOCIOLOGICAL AFFAIRS

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INTERNATIONAL

GENERAL SAYS U.S. ACTIVELY PREPARING CHEMICAL WAR

LD151106 Moscow TASS in English 1043 GMT 15 May 82

["The United States Getting Ready for Chemical War"--TASS headline]

[Text] Moscow, 15 May (TASS)--"The United States is conducting active preparations for chemical war. Even today, it has around one hundred different types of chemical weapons with their stockpiles running into 150,000 tons, enough to kill all people living on earth 50 times over." This is the opinion of Major-General Anatoliy Kuntsevich, an expert of the Soviet Defence Ministry and a corresponding member of the Soviet Academy of Sciences.

"Despite all this," he emphasised in a TASS interview, "Washington is continuing to build up the production of chemical warfare agents. Last year alone, it spent 260,000,000 dollars to produce new types of chemical weapons. The corresponding projected expenditure for this year is 455 million dollars and for 1983 as many as 810 million dollars."

The United States' new chemical re-armament program, General Kuntsevich said, serves the overall goal of securing a unilateral military-technological advantage over the Soviet Union and reducing the risk of the United States being exposed to the consequences of a war to the minimum. To reach this goal, the United States plans to deploy cruise missiles, medium-range nuclear missiles and neutron weapons in Europe and, finally, to move chemical weapons forward.

According to the Pentagon's calculations, chemical weapons should substantially enhance the capability of all NATO's offensive means and help realise the main strategic conception, that of fighting a proxy war on other people's territory.

The United States is pursuing a well-planned policy of preparing for war in Europe with the use of chemical, including binary weapons.

Touching upon claims coming from the Pentagon that "these weapons are safe to handle," the Soviet expert declared: "Such claims are false through and through. The thing is that during the manufacture of the binary weapons' components there indeed is less danger than in the manufacture of conventional chemical weapons, but during the transportation and storage of filled charges

the danger is the same. In this connection it must be stressed that the covert aim of the development of binary weapons is to shift the danger from U.S. territory to NATO countries and thus turn Europe into a huge gas chamber."

General Kuntsevich called attention to the U.S. effort to conceal from the public the great danger to mankind, flowing from chemical weapons.

"The chemical war, waged by the United States in Vietnam," he emphasised, "has not ended because the chemical toxins used by the U.S. Army are continuing their action. Moreover, the remote consequences of that inhuman war are also felt. Tens of thousands of people now suffer from grave illnesses. Their children are born cripples. Children of these children, should they have children at all, would be doomed to a sad destiny. People suffer from neural diseases and develop cancer tumours. A total of half a million women in southern Vietnam cannot give birth to children. The danger remains perpetually because the soil is still keeping the poisonous warfare agents today. But the most horrible thing is that poisoning is passed from parents to children, from one generation to another."

"A total of 1,600,000 people fell victim to U.S. toxic chemical agents. Some 40 percent of farmland and 44 percent of the area under tropical forests were affected. It will take nature no less than one hundred years to restore vegetation there," General Kuntsevich said.

He pointed out that the chemical war turned out to [be] a tragedy not only for the Vietnamese, but also the American troops themselves, as well as the Australians and New Zealanders who took part in it. Around 40,000 malformed babies were born to the former American troops alone, as was confirmed by U.S. Secretary of Health and Human Services Richard Schweiker.

CSO: 1812/106

INTERNATIONAL

SLUGGISH PRC ECONOMY LAID TO MILITARY SPENDING, WESTERN TIES

Moscow APN DAILY REVIEW in English 20 May 82 pp 1-2

[Article: "China: Difficult Economic Situation"]

[Text] "The results of the economic development of the People's Republic of China in 1981 and the guidelines for the current year show that the economic situation in that country remains very complicated," EKONOMICHESKAYA GAZETA writes on May 19.

"The value of the country's gross industrial product," the newspaper points out, "increased by 4.1 percent against 1980. A year before the indicator was equal to 8.7 percent.

"This more than 50 percent reduction in the growth of the gross industrial product in the PRC in 1981 against the indicators of the previous year was caused by the further worsening of situation in the country's heavy industry. The rates of growth of its gross output invariably decreased in the past years.

"The situation has become particularly acute in the engineering industry. Suffice it to say that plan assignments at mechanical engineering enterprises ensured operation of less than a third of production facilities. Stagnation in the fuel and energy branches continued in 1981. This exacerbating the overall situation in industry and hindering the elimination of characteristic lopsidedness."

The newspaper writes: "The share of the light industry is growing in the total volume of industrial production. In 1981 it exceeded the share of the heavy industry and reached 51.4 percent of the gross industrial product. The light industry receives raw materials and fuel on easy terms. Part of the heavy industry facilities was transferred to turn out light industry goods. However, as the Chinese press noted repeatedly with alarm, the growth of the production of many consumer goods largely accounts for a disordered increase in the output of low-quality items which find no market....Living standards of the Chinese urban population did not practically improve in 1981. According to official statistics, the average wages and salaries of factory and office workers increased by 1.3 percent compared with 1980. But even this negligible increase was largely offset by the continuing growth of price of food and manufactured goods. According to official figures, the prices of foodstuffs grew in 1981 by 32.1 percent against 1978.

"Stable development of the country's production forces," the article says, "is restrained to a considerable extent by the continuing militarisation of its economy. Only direct military spending under the 1982 state budget is planned to grow by 6.4 percent, of 1,070 million yuan....

"The 'open door' policy, conducted by the Peking leadership in the field of trade and economic relations with Western countries does not justify the hopes which were pinned on it, and in some cases, has a negative effect on the Chinese economy. The Chinese press has to admit this fact. The newspaper RENMIN RIBAO, for instance, published an article calling for 'defence of the national industry' from the influx of imports to China."

EKONOMICHESKAYA GAZETA stresses that difficulties of the Chinese economy "are explained as consequences of many-year domination of leftist directives and methods and negative factors of the past years--instability and contradictoriness of the economic policy of the present Chinese leadership and haste with which a number of economic experiments are conducted."

CSO: 1812/105

INTERNATIONAL

LITERARY WEEKLY ON MOSCOW RELIGIOUS FORUM

[Editorial Report] Moscow LITERATURNAYA GAZETA in Russian 19 May 1982 carries on page 14 a 2,700-word article by Igor Belyayev, under the headline "No One Would Survive a Nuclear Catastrophe: Human Reason Rises Up Against War," on the conference "World Religious Figures Against Nuclear Disaster," held in Moscow 10-14 May 1982. Belyayev writes of the conference: Nothing like it had happened before either in the United States, in the West European countries or on other continents. I refer to the condemnation by the whole world's religious figures of the nuclear threat, which has increased exceptionally as a result of the Reagan administration's reckless actions." Belyayev notes the role of religious organizations in the U.S. movement for a nuclear freeze and quotes from the speeches at the Moscow conference by U.S. evangelist Billy Graham, who he says rejected pressure from "the White House" not to go to the conference and from U.S. diplomats in Moscow to "behave provocatively" there, and other religious leaders.

'INTERNATIONAL EXPLOITATION' BY EXXON ATTACKED

[Editorial Report] Moscow ZA RUBEZHOM in Russian No 20 signed to press 13 May 1982 carries on page 16, under the headline "Behind the Scenes of Washington's Neocolonialist Policy," a 2,000-word article by Boris Rachkov attacking the influence and activity of EXXON, which he describes as "the biggest international exploiter of all the American corporations." Rachkov takes his cue from a lengthy account of EXXON's history and activities originally published in the FRG magazine DER SPIEGEL. The first 5,000-word part of this account is published on pages 16-18 of the same issue of ZA RUBEZHOM.

CSO: 1807/103

NATIONAL

OBKOM SECRETARY ON ATTENTION TO WORKER FEELINGS

Moscow PARTIYNAYA ZHIZN' in Russian No 6, Mar 82 pp 26-32

[Article by V. Klyuyev, first secretary of the Ivanovskaya obkom of the CPSU: "The Unity of Political, Ideological, and Organizational Work"]

[Excerpts] The experience of innovators is of enormous importance both from an economic and from a moral point of view, for in their example the workers see what possibilities a man has if he has a creative attitude toward labor. The fact that during the first year of the present five-year plan 75.5 million rubles worth of above-plan output has been produced, including 65 million rubles worth of consumer goods, is, of course, the merit of those of our workers who work overtaking time.

In order for a valuable production experience which is possessed by advanced production workers, teams, shops, and entire enterprises to be disseminated more rapidly, the obkom of the party, together with specialists and party and economic leaders, has developed a system of measures of an organizational, technical, and educational character. The Ivanovskiy Worsted Combine and the Yakovlevskiy Flax Combine serve as a unique laboratory for many. The mass information and propaganda media play an enormous role in the generalization and dissemination of positive production experience.

Economic leaders are now increasingly active in the solution of a wide range of problems connected with increasing the creative activity of people and, consequently, with their education. And here also a search is taking place with us for the best organizational forms of bringing about the unity of economic and ideological educational work.

Reports by leaders on how they combine economic administrative work with educational work are now regularly heard at the bureaus of the party committees and at party and workers' meetings. For example, a discussion last year at the bureau of the party obkom of a report by the director of a mixed combine V. F. Groshev concerning his personal participation in the education of his collective was instructive. We recommended that other leaders make use of his experience. V. F. Groshev shared his thoughts and experience in the article "An Economic Executive is Also Responsible for Education" which was published in the periodical PARTIYNAYA ZHIZN', No 17, 1981. One cannot but agree with the author's following thesis: "Now every enterprise, shop,

and sector leader understands that he is being rightly held responsible not only for the plan, but also for the worker's mood, for his education, and for his attitude toward his work and toward people."

A very true thought. As for paying attention to people and to their reasonable needs, the responsibility for this always has to be high, especially with the examination of workers' letters and suggestions. Twice--in 1974 and 1980--we have submitted the question of work with workers' letters to a plenum of the party obkom. The issue was put this way: You have committed an offense, have permitted red-tape--take the full measure of punishment for this, regardless of your position and services. Any violation of the labor laws has become a subject of discussion with us. It is scarcely necessary to talk a great deal about what a favorable influence this has been having on people and on their moods and labor.

No one has the right to forget that the state of morale in a collective, rayon, or oblast depends to a great extent upon work with workers' letters and complaints. It is probably here that well organized organizational and educational work has its greatest influence. But it is of no less importance for improving work with concrete categories and groups of people in collectives and at places of residence.

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NATIONAL

KOMSOMOL, FACTS AND FIGURES REVIEWED

Moscow APN DAILY REVIEW in English 11 May 82 pp 1-4

[Article: "The Young Communist League of the USSR: From Congress to Congress"]

[Text] Facts and Figures

At present the Leninist Young Communist League of the Soviet Union has more than 40 million members. Over 47 percent of them are engaged in the sphere of material production. Every third YCL-er is a worker. Two thirds of office workers, who are members of the YCL, are engineers, technicians, agricultural specialists, teachers at schools and higher educational establishments, doctors, teachers at pre-school institutions, scientists, men of culture and art. Every fifth agronomist, zootechnician and teacher, and every sixth doctor in the country is a YCL-er.

The ranks of the YCL-ers are growing first of all in the leading branches of the national economy which determine scientific and technical progress and the rapid development of the country's economic potential. The number of YCL-ers engaged in agricultural production has also increased by more than a million. Up to 3,400,000 YCL-ers are engaged in trade, the light and food industries, and in the sphere of public services.

About 8 million members of the YCL are schoolchildren. Some 3,500,000 schoolchildren join the YCL every year, that is more than 70 per cent of the total number of new members admitted every year.

The educational level of the YCL-ers is rising. Two thirds of them have a higher, incomplete higher, or secondary (complete or incomplete) education. The composition of the YCL is multinational: its members represent more than 100 nations and nationalities of our country.

Over 1,400,000 members and candidate members of the CPSU work in the YCL. This is a very important commission of the Party. More than 1,190,000 Communists work directly in primary YCL organizations. Approximately every third group YCL organiser and secretary of a work-shop YCL organisation is a Communist.

Forty First Secretaries of Regional and Territorial YCL Committees and of the YCL Central Committees of the Union Republics were delegates to the 26th CPSU Congress.

The elected active members of the YCL include more than 3 million workers and collective farmers.

At plants, factories, mines, construction-sites, collective and state farms, in offices and educational establishments there are 445,000 primary, more than 1,500,000 work-shop (and similar) organisations, and nearly 500,000 YCL groups. After the 18th YCL Congress the number of primary organisations has grown by over 17,000, and of work-shop YCL organisations and YCL groups by nearly 130,000.

In the period between the congresses the prestige of the YCL as a reliable patron of the most important construction projects of the country was growing stronger. Top-priority projects being built by YCL-ers and other young people are veritable schools of ideological, political, labour and moral education for millions of Soviet young men and women. As many as 135 important projects of the country have been announced top-priority projects being built by YCL-ers and other young people. They include 38 enterprises of the power industry, 26 of the ferrous and nonferrous metallurgy, 36 of the chemical industry, 6 coal regions and complexes, 7 railways and ports, 8 projects of the light and building materials industries, 25 agricultural and land improvement projects, 9 scientific centres and 7 towns. More than 4 million young men and women are engaged in capital construction.

The patriotic movement "Young People Devote Their Shock Work, Knowledge, Initiative and Creative Work to the Eleventh Five-Year Plan" is constantly broadening. Up to 500,000 volunteers have gone to the most important construction-sites and projects after the 18th YCL Congress. Hundreds of thousands of them are working in Siberia and the Soviet Far East.

Young men and women display their devotion to the Communist Party, their enthusiasm and creative energy in practical deeds: 30 million young workers fulfilled their assignments under the Tenth Five-Year Plan ahead of schedule; more than 20 million young workers are taking part in the movement for a communist attitude to work; about 10 million young men and women have the title of Communist Shock Workers. In the period between the congresses 1,070 young workers became Leninist YCL Prize-winners for their high achievements in production, and 360 young scientists and specialists for their achievements in science and technology.

The participation of the YCL in governing the state and society is becoming broader and more diversified every year. As many as 317 deputies at the USSR Supreme Soviet (tenth convocation) are people under 30 years of age (21.1 per cent); 207 out of them (13.8 per cent) are YCL members. More than 28,000 YCL members have been elected to Executive Committees of local Soviets of People's Deputies. The Soviets of People's Deputies have over 11,000 standing commissions for youth affairs.

Trade unions have become a school of management and the development of a communist attitude to work for millions of young people. Cooperation between the YCL and trade unions is growing every year. Over 140,000 people under the age of 30, or 16.3 per cent (out of whom about 100,000, or 11.4 per cent, are YCL-ers) were elected to leading trade union bodies (before the 17th Congress of the Trade Unions of the USSR). Nearly every fourth member of standing production conferences is younger than 30 years of age.

There are 247 youth periodicals with an aggregate circulation of over 80 million copies in our country. Youth newspapers and magazines are being published in all Soviet republics in the languages of many peoples of the Soviet Union. The circulation of YCL publications is constantly growing. In the period between the congresses governmental awards were conferred on eleven children's and youth magazines and newspapers.

Possibilities for the all-round harmonious development of Soviet young people are constantly expanding. They have at their disposal 4,500 Young Pioneer Houses and Palaces, more than 135,000 clubs and Palaces of Culture, more than 1,000 museums, over 7,000 libraries for children and youth, and thousands of sport facilities. Over 20 million children and teen-agers annually spend their holidays in Young Pioneer summer and winter camps and schoolchildren's labour associations.

(POLIT-SAMOOBRAZOVANIE, No. 4, Abridged.)

CSO: 1812/109

NATIONAL

'FLOWERING' OF SOVIET PEOPLE DESCRIBED, PRAISED

Moscow VOPROSY ISTORII KPSS in Russian No 5, May 82 pp 3-17

[Article by M. A. Yasnov, chairman of the RSFSR Supreme Soviet Presidium: "CPSU Concern for Strengthening the Foundation of the USSR Peoples' Social and Political Unity"]

[Exerpts] As Comrade Leonid Il'ich Brezhnev pointed out during the 26th CPSU Congress, our course is the building up of each republic's material and spiritual potential and, at the same time, the maximum use of this potential for the harmonious development of the entire country. The conclusion of the 26th party congress that the intensive economic and social development of each one of our republics will accelerate the process of their all-round rapprochement, is significant. It was noted by the congress that this process is taking place in our country as it should take place under socialism: on the basis of equality, fraternal cooperation and voluntariness.

As is known, many of our country's nations and nationalities did not have available during the first years of Soviet power sufficient potential for their own development, and, despite the political prerequisites for equality which were created by the revolution, were nevertheless significantly inferior to the more developed center in an economic and cultural respect.

Guided by Leninist teachings, the party strove to eliminate this gap, considering that the overcoming of this inequality -- which expresses the objective conformity to law of socialist progress -- requires effective and prolonged help from the proletariat of the developed industrial regions for the backward peoples of the union in their economic and cultural organizational development.

This help was literally provided from the first days of the revolution, and the Russian workers played a special role in it. Moved by feelings of solidarity and humanity, they helped their class brothers in every way that they could. Even when the economy of Soviet Russia was virtually ruined and millions of people were experiencing poverty and hunger, the government adopted a decision concerning financial, food and technical assistance for Azerbaijan, found considerable resources for supporting the railroad workers of Khar'kov and the miners of the Donbass, and provided material support to the workers of Belorussia, Armenia and other places. Equipment for many factories and plants was transferred free of charge and qualified workers and specialists were sent to the former outlying districts of Russia.

Here is only one illustration. At the beginning of 1920, 100,000 poods [one pood equals 16.38 kilograms] of cast iron, 85,000 poods of structural and roofing iron, 25,000 poods of copper, and 5,000 poods of wire arrived in Turkestanskiy Kray from the center. During the same spring, 2,530,000 arshins [one arshin equals 28 inches] of textiles and 36,000 dozen bobbins of thread arrived in Turkistan from Tver'; 18 railroad cars of granulated sugar from Tula; and more than 700 poods of medicine from Moscow. A train arrived in Tashkent with school supplies, training aids, books and paper.¹

Our history knows an enormous number of such shining examples of comradely mutual help. The construction of the Magnitogorskiy Metallurgical Combine, the erection of Dneproges, and the building of the Turkistan-Siberian Railroad will subsequently make up the glorious chronicle of victories and accomplishments. However, these first legendary pages are especially dear to us since at that time -- during the very first years of Soviet power -- the creation of a new historical community, which is the Soviet people, was started.

Being the first Soviet multinational state, the Russian Federation at the same time was solving its own complicated tasks of developing the economy and culture over enormous expanses, including the north and east of the republic. On the direct instructions of V. I. Lenin, the Higher National Economic Council Northern Scientific Trade Expedition was founded during those difficult years to study the production forces of the land and to improve fishing, trapping, and hunting. The measures, which were adopted, began the development of the production forces of the Far North and contributed to raising the material level of the indigenous population.

The socialist system revealed unprecedented opportunities for the accelerated development of self-governing formations in the RSFSR. Soviet self-government insured the free development of the nationalities and became the state organizational form of the nations, within which their self-determination was exercised.

The political system of the first socialist society in the world and the continuously improving Soviet state system are completely responsive to the objective process of the further rapprochement of the classes, social groups and all the peoples of our country; to strengthening the new historical community -- to the international and social unity of all USSR workers, nations, and nationalities. The basis of this far flung political organization, which functions effectively under the direction of the CPSU, are the councils of peoples deputies which form a unified system for the organs of power and which embody their unity and the common nature of a state inseparably linked with the masses. Deeply international in their nature and activity the councils have always been a school for uniting the Soviet peoples, a clear expression of the community of their social life, and a guarantee of social and political unity. Every time, representatives of all our country's nations and nationalities are elected as deputies during the elections to the councils.

For example, along with Russians there are many Ukrainians, Belorussians, Tatars, Chuvash, Bashkirs, etc. among the deputies to the local councils of the Russian Federation. There are quite a few representatives of the nationalities of the North, Siberia and the Far East among the elected representatives of the people.

There is no doubt that the voters will cast their ballots during the coming 20 June elections to the local councils for the worthiest representatives of the working class, kolkhoz peasantry and peoples intelligentsia of all our motherland's nations and nationalities. This will be a new demonstration of the unbreakable unity of the party and people and another testimony to the triumph of socialist democracy.

A new stage in the work of the councils of peoples deputies began with the adoption of the 1977 USSR Constitution, and then -- with the adoption of the constitutions of the union and autonomous republics. The activity of the highest organs of power -- the USSR Supreme Soviet and the supreme soviets of the republics -- has been noticeably revitalized.

It is important to point out that the two-sided dialectical process -- the strengthening of the union principles of socialist federalism with a simultaneous expansion of the rights of the republics -- which found expression in the new constitution, is primarily controlled and regulated through the activity of the councils of peoples deputies.

The highest USSR organ of state power -- the Supreme Soviet -- is an embodiment of the international unity of our country's nations and nationalities and the common nature of their political life. Its composition and activity express the international democratic essence of soviet power. The Soviet of the Union represents the common interests of all USSR workers regardless of their national affiliation; and the interests of the citizens of the different nationalities, who live in the union and autonomous republics, autonomous oblasts and autonomous districts, are represented in the Soviet of Nationalities.

The election of Comrade Leonid Il'ich Brezhnev, general secretary of the CPSU Central Committee, as chairman of the USSR Supreme Soviet Presidium has played an exceptionally important role in strengthening the authority of the country's highest organ of state power.

The formation of the Soviet people as a new historical community of people is also linked with the outstanding successes in the task of eliminating the contrasts between the city and the village and between intellectual and physical work, with the uniting of the workers in the production area and with the obliteration of the essential differences between the working class, the kolkhoz peasantry and the intelligentsia.

Thus, the Soviet people are not a nation but a new more complicated and broader community: political, ideological, economic, and cultural, which is arising for the first time in history.

The Soviet people are now united and powerful as never before. Under the leadership of the Communist Party, the Soviet people have united even more closely to achieve their highest goal -- the building of communism.

Our country's working class is having a definite effect on the social structure of the Soviet people. There are now 80 million people -- two-thirds of the employed population -- in its ranks. However, the influence of the working class is mainly

determined by the fact that it forms the main production force of society and plays a leading role in the system of socialist production relationships thanks to its revolutionary discipline and organization. It is this circumstance which leads to progressive changes in the social structure of society, to the further strengthening of its unity, and to the rapprochement of all the nations and nationalities.

In evaluating the experiences in developing our society, the 26th CPSU Congress pointed out that the formation of its classless structure will mainly and basically take place within the historical framework of developed socialism. The working class has been and remains the leading force in this process.

The industrialization of agriculture has led to profound changes in the life of the kolkhoz peasantry. Their labor is gradually approaching the labor of the workers. The drawing together of the two forms of socialist ownership and the forms for organizing and paying for the labor of the kolkhoz workers are having a great effect on the social structure of the village. The transformation of the structure of the peasantry as a class and the growth in the number of machine operators, machine milking experts and other specialists are steadily unifying the urban and rural structure of the population, causing a further consolidation of the Soviet people as a community.

A considerable influx of highly qualified specialists into the national economy is taking place under the conditions of developed socialism. This is increasing the number of the intelligentsia. The intelligentsia is playing an ever more important role not only in science, education and culture but also in material production and in all of society's life.

The intelligentsia is influencing the raising of the cultural and technical level of the working class and the peasantry. This is connected with the fact that the importance of intellectual work is growing in the production process and the need for mastering new scientific and technical achievements is growing. As Comrade L. I. Brezhnev pointed out during the 26th CPSU Congress, every fourth worker in the country is now basically connected with intellectual work.²

It is necessary to point out that the process of obliterating social and class differences has placed new tasks before the Soviet people and requires a very careful consideration of the distinctive features and interests of each group in our society.

As the social and political unity of the Soviet people develops further, the improving of the workers' general and political education, science and culture is acquiring ever greater importance. V. I. Lenin pointed out that socialism is unthinkable without the highest achievements in these areas.

Under contemporary conditions, the objective requirements of scientific and technical progress require an improvement in the educational level of the broadest masses of the workers.

A high level of education makes for a full-blooded spiritual life for the people and increases their contribution to the construction of communism. In addition, the people's education lays a reliable foundation for forming the people's communist moral fiber, Soviet patriotism, collectivism, organizational ability, and social activity.

The 26th party congress pointed out with satisfaction that our country has taken an important line, having completed the shift to compulsory universal secondary education. Based on the number of scientists and engineers, the USSR occupies first place in the world. We have more than 850 VUZ, many of which were opened in Siberia, the Far East and the union and autonomous republics during recent years. This is no accident. Over the course of many years, the party has taken steps to accelerate the development of the system of public education and higher schools in those nations and nationalities who have not achieved the average union level according to some indicators. The USSR is now the country with the highest level of education in the world.

In the party's and state's ideological arsenal, the press, radio, television, movies, and the far-flung network of cultural enlightenment institutions -- which indoctrinate the masses, enrich their spiritual life, and contribute to the mutual cultural enrichment and rapprochement of the social groups, nations and nationalities -- occupy an important place.

Literature and art are exerting an enormous influence on the spiritual world of the Soviet people. They are being developed on the basis of a Marxist-Leninist world outlook, class character and party spirit in understanding social processes. Faithfulness to the principle of socialist realism determines the successes of literature and art in the artistic representation of life and in forming the moral and aesthetic values of the Soviet people. The ties of art institutes with production collectives are becoming ever stronger. Agreements on creative cooperation are being concluded between them, and the forms of cultural sponsorship bonds are being expanded.

Our party treats the artistic intelligentsia carefully and directs to them the solution of high creative tasks. This is contributing to the further consolidation of creative forces and to the development of society's spiritual life.

The best and profoundest works of literature and art teach love for the multinational socialist motherland, steadfastness in trials, implacability towards shortcomings, and active intervention in solving the problems with which the community lives.

In making their contribution to the common treasury of the multinational Soviet culture, the writers, artists, singers, musicians, and film and theatrical figures of Russia generously laddled out of it everything that is the best, that was born from the talent of the fraternal peoples. The conducting of different festivals and literature and art days of this or that republic became a custom for all of us long ago. The subject of the friendship of peoples and their social and political unity is the traditional subject for the masters of the pen, brush and stage.

The Soviet people have achieved a golden age in a lot of ways thanks to the coming together of the national cultures and their mutual influence and mutual enrichment. It was pointed out during the 26th congress that a new wave is rising in Soviet art and that quite a few new works of literature, the theatre, films, music, painting, and sculpture have appeared in all the republics. Today we say with complete justification that our culture, which is socialist in content and multifaceted in its national forms, is an integral fusion of the spiritual values which have been created by all peoples.

The Soviet individual is the representative of a high political culture who has been reared by the party and by our entire system. This, however, of course does not mean that we have already solved all the problems which are connected with forming a new personality. There are still quite a few tasks here; however, it is possible to say with confidence that all of them will be solved successfully since the indoctrination of the individual rests on the firm foundation of the Soviet state's social and economic policy.

The enormous successes, which have been achieved by the USSR in strengthening the social and political unity of the peoples and in further developing socialist democracy, engender spite in the imperialistic camp. Bourgeois Sovietologists, fearing the revolutionary influence of the successes of socialism's nationality policy, are trying to distort or disparage the worldwide historical achievements of the Soviet Union and sow enmity between the peoples of our country. The apologists of anti-Sovietism are trying to distort the CPSU's nationality policy, attributing to it a nationalist content -- the "Russification" of the non-Russian peoples -- and trying to identify it with tsarism's colonization policy.

The graphic and clear examples of the all-round flowering and strengthening of the social and political unity of the USSR nations and nationalities are the best argument against such falsifications. It is well known to all the world that the Russian nation does not enjoy any privileges in the USSR. The spread of the Russian language is not an indicator of "Russification" but a reflection of the objective need of the more than 100 peoples of the Soviet Union for a language of international intercourse. The Russian language is playing an important role in strengthening the fraternal friendship and rapprochement of the Soviet peoples. This has been emphasized with new force in the CPSU Central Committee decree on the 60th anniversary of the formation of the USSR. It is pointed out in it that each Soviet citizen -- speaking with Lenin's words -- has an opportunity to learn the Great Russian language. It is pointed out in the document that 82 percent of the country's population has now mastered it fluently.

Counting on weakening the might of the USSR, Western Sovietologists have recently intensified their attacks on the CPSU conclusion concerning our formation of a new community of people -- the Soviet people, unsuccessfully trying to show that this conclusion allegedly has no real basis and is dictated by the desire to create a new nation of a "Soviet-Russian Type". These are vain attempts.

The new social and international community, which has taken shape in the USSR, has deep roots in the confluence of the interests of the workers of all nations, in the internationalization of production, in the unified national economic

complex, in public ownership, in the social structure, in the political system, in the Marxist-Leninist ideology, in the traditions of friendship and the joint struggle of the Soviet peoples against domestic and foreign enemies, and in the work exploits in the name of building communism.

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The successful development of the multinational state -- the Union of Soviet Socialist Republics -- is a triumph of the wise and far-seeing nationality policy of the Leninist Party. Only the Communist Party, which expresses the vital interests of the working class and all workers, could unite all the nations and nationalities into a single international brotherhood and direct their efforts toward the creation of a new society. As is emphasized in the decree on the 60th anniversary of the formation of the USSR, the consideration of the interests and needs of all of our country's nations and nationalities, their organic combination with the interests of the Soviet people as a whole, and the uniting of the workers' efforts to solve the urgent tasks in the development of society are continuously at the center of CPSU attention.³

The tasks, which have been proposed by the party for the 11th Five-Year Plan and for the entire period of the Eighties, answer the vital interests of all Soviet people. The work enthusiasm, which has embraced the entire country during this jubilee year, is also contributing to their fulfillment. As Comrade L. I. Brezhnev, general secretary of the CPSU Central Committee and chairman of the USSR Supreme Soviet Presidium, emphasized in his speech to the 17th trade union congress, the 60th anniversary of the Soviet Union is the holiday of the triumph of the Leninist nationality policy and, at the same time, a good occasion for summing up results and for determining and firming up tasks for the future.⁴

There is no doubt that the carrying out of these tasks will strengthen the social and political unity of the peoples of the USSR even more.

FOOTNOTES

1. Cf. "Izvestiya Turkestanskogo krayevogo komiteta RKP i Turkestanskogo TsIK Soveta rabochikh, dekhkanskih, krest'yanskikh, krasnoarmeyskikh i kazach'ikh deputatov RSFSR" [News of the Turkestanskiy Kray Russian Communist Party Committee and the Turkestanskiy Central Executive Committee of the Council of Worker, Peasants, Red Army and Cossack Deputies of the RSFSR], 24 Mar, 1 Apr 1920.
2. Cf. "Materialy XXVI s"yezda KPSS" [Materials on the 26th CPSU Congress], Moscow, 1981, p 53.
3. Cf. PRAVDA, 21 Feb 1982.
4. Cf. Ibid., 17 Mar 1982

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8802

CSO: 1800/635

NATIONAL

CHANGES IN SOVIET FEDERALISM OUTLINED

Yerevan KOMMUNIST in Russian 17 Apr 82 pp 2-3

[Article by N. Tarasenko, candidate in philosophical sciences: "The USSR--A Single Union State"]

[Excerpt] The USSR ensures the harmonious combination of the interests of the whole of society with the interests of each nation. In the union state the best conditions have been created for the perfection of national statehood, and for an expansion and deepening of the political sphere of international fraternity. In our time there is an especial force in Lenin's words to the effect that the socialist federation of nations will ensure "a transition to a conscious and closer unity of the workers who have learned voluntarily to raise themselves above national differences." ("Complete Works," Vol 36, p 73)

A highly important feature of Soviet federalism is the unity of the sovereignties of the USSR and of the union republics. This unity is to a large extent a reflection of the basic tendencies of national relations at the current stage. Just as the flourishing and coming together of our nations are dialectically connected and interdetermined, so the sovereignty of the USSR and the sovereignty of the union republics is based on a unity of international and national interests, and has as its goal the strengthening of our multinational state, the dynamic development of its economy and culture, and the strengthening of the country's defense capacity. Since it is a nationally specific form of the realization of the sovereignty of the entire USSR, the sovereignty of the union republics does not undermine the sovereign prerogatives of the union state, but, on the contrary, organically supplements them.

The Soviet Constitution guarantees the sovereignty of the union republics, and grants each of them the right to freely leave the USSR. The ideologists of anti-communism continue to reproach us that this right is allegedly a purely declarative one and has no practical importance, since no people has left the USSR. It is true that during the entire history of the development of our multinational state there has not been a single republic which has raised the question of leaving the Soviet Union. But this is not at all because certain juridical obstacles are created against the realization of this right. Our enemies simply do not wish to understand that in the USSR the causes which impel nations to separation have been eliminated, and there are no centrifugal forces which are trying to tear the republics out of the single union.

Soviet federalism which is based on the full rights of the workers and on a socialist economic system ensures the organic unification of such basic principles as democratic centralism, the equal rights of the union republics, and their independence and initiative in matters of economic and social and cultural construction. Not an opposition between the center and the localities, but the most judicious combination of the interests of the USSR, that is, the common interests of all of the union republics, and the interests of each of them--such is the essence of relations in the Soviet Socialist Federation. Revealing the principles of these relations, the 26th CPSU Congress established: "Our course is to increase the material and spiritual potential of each republic and, at the same time, to make maximum use of it for the harmonious development of the entire country. On this path we have achieved truly historic accomplishments."

From the first years of Soviet power the economic and social policies of the CPSU and Soviet state were to raise the former national outlying districts of Russia to the level of development of its center as rapidly as possible. A very important role here was played by the close cooperation of all of the nations of the country and, above all, by the disinterested help of the Russian people. The national outlying districts no longer exist today. An equalization of the economic and cultural development of the union republics has basically taken place, and all of them, living according to the Leninist laws of friendship and fraternity, have come out onto the road of progress, and have been increasing their contribution to the common cause year after year. Signifying a new stage in the strengthening of the USSR, the 11th Five-Year Plan is creating even more favorable conditions for further social and economic and cultural progress by the republics and for increasing each one's contribution to the growth of the country's wealth.

The role of the Soviets of People's Deputies is increasing in strengthening the unity of union and national statehood, of the commonwealth of nations and peoples of our country, of their international community. "All of the power in the USSR belongs to the people," it is recorded in the 1977 Constitution. "The people exercises state power through the Soviets of People's Deputies which comprise the political basis of the USSR."

International in their nature, the soviets are a school of brotherhood for people of various nationalities. The very composition of our agencies of state power in the center and in the localities testifies to the fact that they express the will and interests of everybody--big and small nations and peoples. The USSR Supreme Soviet, Ninth Convocation, which was elected in March 1979 consists of deputies of 61 nationalities. The agencies of power of the union republics are widely representative. In view of the fact that the population composition of all of the republics is multinational, the 26th CPSU Congress made a special point of the necessity for the strictest observance of the rights of each people for its proper representation in party and state agencies, with regard, of course, to the practical and ideological and moral qualities of a person.

All of the party and state measures which have been carried out in recent years in the sphere of the political life of the peoples signify, in essence, a search for new ways and meanings of bringing the workers into the management of state and public affairs. This is the main prospect of the development of socialist statehood. By ensuring the participation of the workers in the management of the state on the basis of the widest and most consistent democracy and national equality, the soviets and other public organizations activate the creativity of the peoples of the USSR in the construction of communism.

The union republics, being sovereign states, enjoy all of the advantages of voluntary unification in our single multinational state. Each of them has its own constitution which is adopted by its highest legislative body--The Supreme Soviet. Based on the USSR Constitution, the Constitution of the union republic reflects not only the common nature of the political and social and economic life of the Soviet people, but also the national, economic, and everyday special characteristics of the republic. Its highest agency of state power ratifies its economic plans, budget, and reports on their fulfillment. Every republic has been granted broad rights in the fields of legislation and the protection of state order and of the rights of citizens. In all of the union republics, for example, laws have been adopted on the judicial system, marriage and the family, and labor, and criminal and criminal procedural codes have been adopted which reflect both the common laws of the development of Soviet democracy at the current stage of communist construction and local distinctive features.

In consideration of the concrete internal and external conditions of the development of the country, changes take place in the relationship between the jurisdiction of the USSR and of the union republics. During the years when the first five-year plans were being carried out and it was necessary, above all, to concentrate attention on the building of large objects of economic and defense significance, and when the USSR was in a capitalist encirclement, there were broader tendencies toward state centralization. They became especially strong after the end of the Great Patriotic War: This was a result of the necessity for the most rapid restoration of the USSR economy.

At the stage of developed socialism, with the greater complexity and deepening of the process of communist construction, there is an increased necessity for ever more coordinated actions by the peoples of the country. The increased internationalization of its social life, the increased perfection of its single national economic complex, the establishment of a classless social structure, its increased social homogeneity, and the progressive coming together of nations and peoples on the basis of the unity of the political and economic system have given rise to the necessity for a strengthening, above all, of the union bases of the federative state. And this has been reflected in the country's new Constitution in which it is recorded that the USSR embodies the state unity of the Soviet people, and unites all of the nations and nationalities for the purpose of the joint construction of communism.

But it is important to emphasize that the strengthening of the all-union bases occurs not by limiting the sovereign rights of the republics, but in an inseparable connection and close combination of these rights with a strengthening of their guarantees. Developing in a unity with the union statehood and basing itself on its strength, each republic has received the real possibility for increasing its role in the life of the socialist nations and peoples and of gaining access to the achievements of the culture of the entire Soviet people and to its experience in economic and state construction. In accordance with the 1977 USSR Constitution, such new rights have been added to the previous guaranteed rights of the union republics as the right to participate in deciding matters which have been put under the management of the USSR; the coordination and control of the activities of enterprises, institutions, and organizations of union subordination; and the right to legislative initiative in the USSR Supreme Soviet. All of this is guaranteed by the very structure of the all-union agencies of state power and administration.

In the past the Russian people as the most developed nation helped the previously backward nations and peoples in the creation of their statehood. Now, all of the peoples of the country have accumulated enormous experience in state construction, and all of them have the possibility of providing mutual assistance to one another in the enrichment of this experience. As a result, national statehood is growing increasingly close to all-union statehood. Their development in inseparable unity is strengthening the political community of interests of Soviet people.

The increased might of the USSR is creating the objective conditions for a further unification of the classes and social groups, and the nations and peoples of the country. United by single state interests, the community of Soviet people is a powerful socio-political force not only within the country, but also on the international arena. The great USSR appears before humanity as the country which is building communism, as the citadel of the friendship of peoples, and as the bulwark of the international revolutionary liberation movement.

2959

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NATIONAL

PROBLEMS WITH 'PROBLEM' APPROACH IN PARTY PROPAGANDA OUTLINED

Kiev PRAVDA UKRAINY in Russian 13 Apr 82 p 2

[Article by S. Levitskiy, chief of the House of Political Education of the Khar'kovskaya obkom of the Communist Party of the Ukraine, candidate in philosophical sciences, and A. Matsyna, member of a methods council of a House of Political Education, candidate in historical sciences: "An Inducement to Search"]

[Excerpts] During the last academic year we conducted a teaching methods experiment in the University of Marxism-Leninism of the Khar'kovskaya obkom. In one of the propaganda sections some of the lectures on scientific communism were read with the traditional informational explanatory method, while some took a problems approach. In each of the problem lectures the leading idea was revealed by means of the creation and solution of a cognitive problem situation. Seminars were also conducted partially by the question and answer method, and partially primarily by the method of searching for solutions to specific problems. At these seminars use was made of exercises from problem-solving books, the course and result of certain scientific discussion dealing with the topics of the course were examined, and important but yet unsolved problems were discussed.

It turned out here that not all of the students were prepared to reply immediately to questions formulated in an unc customary manner. However, the teachers, after presenting the problem situations, persistently called upon them to find solutions. The replies, in the final analysis, were unique. Many of them contained a "special opinion" which was not obviated even after the teachers explained all of the questions relating to the given problem.

In a questionnaire which we distributed among the students of this faculty, to the question--"Which method of training do you regard as more effective--the problem or reproductive (informational explanatory) method?"--all of the respondents expressed themselves in favor of the problem method. What is behind the interest in problem lectures and seminars? The fact that they activate thinking, bring the consideration of important questions of Marxist-Leninist theory close to real conditions, develop the ability to discuss them with regard to concrete life situations, and stimulate an independent, creative approach to an atypical cognitive problem the reply to which cannot be simply borrowed.

Classes conducted in this form elicited a lively interest from the students, and from the teachers of the University of Marxism-Leninism--a desire to perfect this work.

There are difficulties in the way of disseminating the problems method. Many propagandists and even some of the teachers at the University of Marxism-Leninism have poorly developed skills in applying this method, and sometimes none at all. It is hindered by the lack of coordination in the interpretation of the essence of the problem method and of certain of its aspects not only for individual theoretical courses, but with regard even to general methodological questions. And this, undoubtedly, is holding back the spread of the innovation.

We take note of something else also. Certain propagandists, basing themselves on their old baggage of knowledge, are passive with regard to the new. And here one cannot but recall the proposition from the Summary Report of the CC CPSU to the 26th Party Congress: "Who, if not ideological workers, have to be characterized to the highest degree by a feeling for the new." A cycle of lectures and consultations in the coming academic year on the problem method will help to overcome the inertia. We are already making up a broader syllabus and curriculum for the special course "Problems of the Methodology of Problem Training in the System of Party Studies" and the corresponding methodological teaching aids. Some of the curriculum will be tested at the summer courses for propagandists, at the later seminars for propagandists, members of methods councils, and chiefs of political education offices, and in the University of Marxism-Leninism.

Problem training is obtaining increasing application today in propaganda work. But it has to be disseminated and introduced even more consistently in order to achieve a real improvement of the quality of political studies.

2959

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NATIONAL

JOURNAL STARTS SERIES ON RELIGION WITH RUSSIAN ORTHODOXY ARTICLE

Moscow AGITATOR in Russian No 3, Feb 82 pp 40-42

[Article by M. Novikov, doctor of philosophical sciences, professor at Moscow State University imeni M. V. Lomonosov: "Orthodoxy and the Present Day"]

[Excerpts] The humanism of our communist worldview, and life itself in socialist society lead to the establishment of scientific atheism. However, the necessity for well-directed atheistic education does not cease to be important because religion does not yield its positions in the minds and hearts of people voluntarily. Because even today there are still quite a few people who in various forms pay tribute to religious beliefs and observe religious rituals and traditions. And because atheistic education is an organic component part of the formation of the new man. The fact that religion and the church are actively trying to adapt to present conditions, to "fit into" socialist reality cannot be ignored by atheistic work activists. Today, when under the influence of social and scientific and technological progress changes have taken place in the practice of religious organizations, atheistic organization must in many respects be organized in a new way. Atheist agitators frequently ask questions connected with the history and present-day of religions and rituals. We have received letters about this from I. Gashichev (Moscow), N. Kosmachev (Leningrad), M. Denisova (the city of Arkalyk in the Kazakh SSR), Kh. Nazarov and V. Leshchinskiy (Samarkand), I. Avdeyev (Kostromskaya Station in Krasnodarskiy Kray), A. Donenchuk (the city of Berdichev), and others. With the article "Orthodoxy and the Present Day" the editors begin a series of publications to aid the ideological aktiv about the basic religions which exist in the USSR.

The modernization of religion is connected with a constant renewal of the tactics and methods of influencing believers. The life of the church under the conditions of our society, as the ideologists of Orthodoxy write, is especially forceful in "compelling it to again and again review certain of its

positions, and to reject old ones which have sometimes been based on fortuitous principles which have nothing in common with the truths of belief."

The vast majority of church hierarchs and ordinary clergymen favor a new interpretation of contemporary socio-economic and socio-political problems. Many of them are reviewing without hesitation their former moral ideals and the norms of the life orientation of believers, and their attitude toward labor, science, culture, and civic duties. They state: The church "cannot be understood . . . in isolation from the vital development which of necessity occurs in time, in a definite place, and in connection with definite circumstances." It is not an accident that a substantial amount of the attention of the local council of the Russian Orthodox Church which was held in 1971 was devoted to the training of new cadres of clergymen, the solution of the theological problems of the present time, and their adaptation to the interests of the public and personal lives of Soviet citizens.

At the same time, the approach to these problems within the church itself is by no means simple and unambiguous. Certain theologians believe that the reevaluation of long established dogmatic and canonical ideas is capable of shaking the already weak foundations of religion even more. People, they say, become convinced that the "divine truths" which have been preached for centuries are not at all eternal and immutable, and that removes from them the halo of infallibility with which they are surrounded.

In consideration of the new social conditions, clergymen are carrying out an extensive introduction into theological literature and sermons of ideas and concepts which are consonant with the time, and are responding in their own way to the most important events in the life of the Soviet people and of mankind as a whole. This includes the struggle to strengthen world peace, to prevent the threat of a new world war, and to establish just relationships between peoples. It also includes the protection of the environment and raising the standard of living of people. And this kind of approach is interpreted as Christian participation in the perfection of mankind.

This position of the Russian Orthodox Church accords with the views of most believers and is received by them sympathetically. However, it is directly connected with the formation in people of religious views and pursues the goal, above all, of strengthening the undermined positions of Christianity.

The defenders of Orthodoxy see the church's social responsibility in the "formation of a real unity between the believers of the earthly church with the triumphant heavenly church." In other words, in and of themselves socio-political problems would not be of any principled importance for the church, if they did not promote the formation of religious ideas and the maintenance of the "cornerstone of faith."

The Orthodox Church is devoting much attention today to the role and importance of Christianity in the establishment of spiritual culture and, in connection with this, to the popularization of the "church cultural heritage." It is

asserted that Christianity exercised a beneficial influence on the appearance in Rus' of architectural schools, on the development of church architecture, and on the achievement of great artistic heights by Russian icon painters. Clergymen state that the development of national culture is solidly connected with the activities of major church hierarchs. That, for example, the celebrated "Troitsa" by Andrey Rublev could have been created only on the basis of the assimilation of the spiritual experience of Sergiy Radonezhskiy.

At the same time, the theologians try not to recall the church's struggle against science and enlightenment, and against realistic literature and art. According to their words it turns out that Christianity, from the moment of its emergence, filled all of the achievements in the field of spiritual culture which preceded it with a humanist content. It overcame, it is said, the amorality of ancient art, and brought lofty moral principles into the spiritual life of man, ennobling the individual with the beauty and the perfection of the principles asserted by Christianity. And for this reason the entire civilization of the last two thousand years is looked upon by them as nothing other than Christian civilization.

The Orthodox clergy puts a similar foundation under the interest of Soviet people in ancient cultural monuments, and the works of outstanding Russian craftsmen, artists, and literary and art figures. The clergy is attempting to speculate on the increased interest of the younger generation in its cultural heritage, presenting the church as the preserver of moral values.

The clergy is devoting considerable attention to the relationship between faith and knowledge and science and religion. Thus, science is no longer opposed to religion, but, on the contrary, there is an endeavour to include it in the orbit of religion and put it at the service of theology.

The ideologists of Orthodoxy are reviewing their former ideas about family and marital relationships, the role of woman, and so forth. They are making strong efforts to find corresponding "divinely revealed truths" and reflections of the "holy fathers" of the church, are removing anachronisms, and are silent about the negative acts of the clergy in the past. In a word, they are doing everything they can so that by adapting religion it can be preserved under present historical conditions.

No modernization of contemporary Orthodoxy changes its idealistic essence--as is the case with any religious doctrine--and, of course, does not bring them closer to the communist worldview. Lenin's conclusion that ". . . the party has to be the ideological leader in the struggle against all kinds of medievalism, including against the old official religion and against all attempts to renew it or to validate it anew or in a different manner, and so forth." (V. I. Lenin, "Complete Works," Vol 17, p 425) This conclusion is just as important today as it was in the past. And the atheist agitator cannot but actively oppose religion in any of its interpretations. To help to deliver people from outmoded religious illusions, to work out a correct, materialist view of the surrounding world, and to develop firm atheistic convictions--this is the profoundly humane duty of the propagandists of atheism.

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2959

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NATIONAL

OBKOM **SECRETARY** ON ORGANIZATION OF SOCIALIST COMPETITION

[Editorial Report] Moscow PLANOVYE KHOZYAYSTVO in Russian, No 5, May 1982, carries on pp 29-37 a 6500-word titled "An Effective Method of Economic Construction" by I. Kuznetsov, first secretary of the Ul'yanovsk oblast party committee and a member of the CPSU Central Committee. Writing under the rubric "The Organization of Socialist Competition," Kuznetsov describes the recent efforts in his oblast to increase productivity and output by using socialist competition. He devotes "particular attention" to the introduction into production of the achievements of scientific and technical progress.

CSO: 1800/702

REGIONAL

ACTIVITIES OF UKRAINIAN NATIONALISTS, UNIATES SCORED

Kiev RABOCHAYA GAZETA in Russian 27, 28, 29 Apr 82

[Three-part article by Klim Dmitruk: "Scorpions on the Garbage Dump" or yet another self-exposure by the paid hirelings of the imperialist special services made up of traitors from the Association of Ukrainian Nationalists [OUN]--the sworn enemies of the Ukrainian people, loyal servants of Hitler's Abwehr and Gestapo, stained with the blood of thousands of innocent people]

[27 Apr 82 p 3]

[Part 1: "What Happened to the Third Paragraph?"]

[Text] This is how it was and this is how it will be: events that instill the greatest stress in the human soul remain in the memory forever. In June of last year the 40th anniversary of the outbreak of the Great Patriotic War was marked. Again and again this date has caused poignant pain and a sense of profound gratitude for the millions of warriors who gave their lives in the fierce struggle for the freedom and independence of our motherland.

It would seem that after 40 years new generations would have grown up and that by now it would be impossible to find any of the impious people who would decide to praise the fascist aggressors or to justify and extol baseness and treachery. Not so! They can be found. And they are found precisely among those who during the war years branded themselves with infamous service for the Nazi plague--among the bourgeois nationalist ringleaders who, using the money of the special services in the West, are living out the rest of their days in the United States, England, Canada and other capitalist countries.

It must be said that of late the yellow-and-blue "diaspora" has been engaged in feverish activity. The jubilees of the "defilades" and "levies" have been following literally one after another in various cities of the "free world." First they gathered in Munich, then in Philadelphia, then in London. And everywhere, in the restaurants and coffee houses, at noisy banquets and pomp-filled religious services in the Uniate churches, everywhere that the last-born of Hitler still on the loose have gathered, there have been sighs, reproaches, complaints....

"Evidently, our mission of vengeance cannot be considered complete." This statement was made last year, with much clicking of the dentures, at a regular "jubilee" gathering on Zeppelinstrasse in Munich by former SS Sturmbannfuehrer and now "honorary chairman" of the Uniate-nationalist "Christian Union," Yevgeniy Pobegushchiy-"Ren", one of the organizers of the bloody reprisals against the peaceful Soviet people in the Ukraine and Belorussia.

"Yes, and someone is to blame." He was answered in the same tone by a staid gentleman who started his "political career" in the nasty little Berlin fascist newspaper "GOLOS." "What a power we depended on! The mighty Third Reich, its God-chosen fuehrer, the 'invincible' German Wehrmacht."

"Now, gentlemen, you are whining, complaining, whimpering." The host of the meeting himself, the Bandera mini-fuehrer Stets'ko, interrupted the conversation of the old friends.. "We should be happy! Forty years have passed since the day Lvov was liberated by the troops of dear Parteigenosse Hitle ..., excuse me, since the day when I, carrying out the instructions of the Abwehr chiefs..., again, excuse me, from that historic moment when quite independently and sovereignly I proclaimed myself the premier of the Ukraine."

"Yes, yes, you are right, Herr Premier." An ancient old fellow with an enormous crozier in his hand mumbles this (he turns out to be Cardinal Slepoy). "Do you remember how it was? Gigantic! Enthusiastic! Magnificent! And our own liberators all around: Gestapo, Abwehr, Schutzpolizei."

"Father Cardinal-Patriarch!" This from Ivan Kashuba, first butcher of the OUN, his eyes flashing sternly, this Bandera Himmler. "You remember what should be forgotten. And what if this comes to the ears of our new bosses in the CIA? What then?"

In this conversation, built on irrefutable facts, the author has permitted himself to second-guess (on the basis of generally known proofs among emigre circles) only the dialogue among members of a regular Bandera "jubilee" gathering. As for the documentary basis, the characters of those participating in the meetings, as they say, "they are cast-iron," All in good time.

In fact, it was precisely in Munich and other places abroad that, under the wing of their own patrons from the intelligence agencies and centers of ideological subversion in the West, the swastika-branded people from the OUN and the Uniate ringleaders last year marked two "national events"--the 40th anniversary of the "liberation of Lvov" by the Hitlerite occupiers and the "establishment" of a certain "Ukrainian State" recognized only by themselves.

"The event of the century," "an act of state," "a national rank of nation"--what epithets were not used by the former SS people and Polizei in order to exalt their own foul treachery and servility to Hitler and his Gauleiters. What insinuations were made up to show that "on all the terrain liberated from the Bolsheviks (this was how the Bandera VIZVOL'NYY SHLYAKH published in London described the temporary seizure of regions in the Ukraine by the fascists) [no closing quote marks] they, that is the Bandera people, did not hang or torture peaceful Soviet people, did not send thousands and thousands of young Ukrainians to forced labor in the cursed Reich, but engaged in.... "state-building labor."

During their preparations for the "jubilee" the OUN people and the Uniate bosses published a whole series of counterfeit "messages," "appeals" and "communications" in which attempts were made to prove the "independent" and "synodal" nature of the proclamations of the "Ukrainian polity," the almost "epochal significance" of this "immortal vision," and so forth.

One of the participants in the fascist-Bandera farce with the "proclamation," former collaborationist Cardinal Iosif Slipyy, published a special "pastoral letter" on this subject; in it, the Bandera murderers who smashed into Lvov with the leading detachments of the fascist Wehrmacht are blasphemously called "liberators," who "with zeal and readiness for sacrifice, threw themselves into the flurry of events in order to gain their own statehood."

And that was not the end of it. In June last year the same VIZVOL'NYY SHLYAKH itself published an "act" proclaiming "statehood," together with "pastoral letters" from Metropolitan A. Sheptitskiy and other church hierarchs dated July 1941. All these, if you will excuse the word, "documents," edited beforehand by Bandera provocateurs, pursued the aim of whitewashing the black treachery of various kinds of Stets'ko's and Slipyy's and of creating the impression that a propaganda action carried out by the hands of the Abwehr agents from OUN is in fact some kind of "state act."

Even a cursory examination of these "documents," however, shows that the hand of the Bandera masters of forgery has been well applied here. First, the groveling expressions of gratitude to the Nazis for the "liberation" of Lvov and the West Ukrainian lands, the shameful eulogies to the bloody fuehrer, and the calls for every kind of support for the German-Fascist occupiers have been painstakingly excised.

For example, the so-called "act of proclamation of the Ukrainian state" (not the "act of proclamation of the resoration of the Ukrainian state" as the Bandera people call it today) consisted of three paragraphs. Now, in the version edited by the Stets'ko's, these three paragraphs are missing. Why?

It was in order to remove from the "act" its main paragraph, the third paragraph, which contained the following, verbatim: "Restoration of the Ukrainian state will be closely coordinated with national-socialist Great Germany, which, under the command of the Fuehrer, (written in upper case letters!--author) Adolf Hitler, is creating a new order in Europe and in the world...."

But murder will out: it was with this very third paragraph that the "act" was published by the Bandera people in the pro-fascist newspapers SAMOSTIYNA UKRAYINA (Stanislav) and ZHOVKIVS'KI VISTI on 10 July, and in ZBORIVS'KYKH VISTYAKH on 30 July 1941, and three days earlier in BUCHATS'KYKH VISTYAKH.

The "pastoral letters" of A. Sheptitskiy and P. Sikorskiy were also subjected to the circumstantial Bandera editing. (Evidently, Stets'ko, who was always praised for his own piety, did not even stop short of falsifying the documents of his own spiritual pastors). A curious metamorphosis occurred, for example, in a letter from Metropolitan Andrey, whose canonization has recently engaged the entire Uniate-nationalist "diaspora." For comparison, let us cite a short extract from this document, in the present Stets'ko version in VIZVOL'NYY SHLYAKH and the "semiofficial" Bandera newspaper SURMA, the main source of the OUN.

"Show by your obedience, solidarity and conscientious execution of your duties that you are ready for the state life. Let us welcome the victorious German army as the liberator from the enemy. Let us pay due respect to the established authorities." (SURMA, 2 July 1941)

"Show by your obedience, solidarity and conscientious execution of your duties that you are ready for the state life. Let us pay due respect to the established authorities." (VIZVOL'NYY SHLYAKH, No 6, June 1981, p 646).

Any comment here would be superfluous.

These kinds of hypocritical actions are nothing more than a bluff played by bankrupt politicians. To adduce further proof, let us cite another "pastoral word" from Sheptitskiy; this was published three days after the letter cited above, and for some reason Stets'ko and Co. completely excluded it from the "historiography" of the proclamation of their own musical-comedy "statehood":

"By the will of the Almighty and All-Loving God, a new epoch is starting in the life of our motherland. We greet with joy and gratitude the victorious German army, which has already occupied almost the entire area and delivered us from the enemy... In order to give the highest thanks for what has been granted and to ask favor for the future, every spiritual pastor will next Sunday celebrate a service of thanksgiving, and after the hymn 'We Praise Thee, O God' will proclaim the perpetuity of the victorious German army and the Ukrainian people. Given this day, 5 July 1941, in Lvov by Andrey, Metropolitan, s.m." (the letters s.m. stand for sui manu, that is, written personally by A. Sheptitskiy--author).

The original of this groveling "sui manu" is now stored in the Central State Historical Archives in Lvov. On 5 July 1941 it was printed in full in the Lvov occupation newspaper UKRAIYINSKI SHCHODENI VISTI.

With respect to the "pastoral message" of Bishop Polikarp, allegedly dated 10 July 1941, in which, as the Bandera people write, he declared his loyalty to and blessed the "government" of Stets'ko, (VIZVOL'NYY SHLYAKH No 6, 1981 pages 647-648) the whole thing is an invention from start to finish. This "message" was not printed in any of the occupation publications. It could be found neither in Soviet nor foreign archives.

But other original appeals by Polikarp Sikorskiy have been stored in the archives: the so-called "injunctions" (circulars) issued by the autocephalic bishop 20 through 31 July 1941. Since the "historiographers" from Stets'ko's journal have placed a "taboo" on these quite interesting documents, let us cite a few of them in summary.

"Injunction No 1 from the Lord Polikarp, bishop of Lutsk and Kovel'skiy to the honored Fathers of the Lutsk, Vladimir and Gorokhovsk districts. 20 July 1941. On the remembrance of the Great Fuehrer of the German people Adolf Hitler (here and below this is written in upper case letters--author)... During the service every priest should offer up fervent prayers to the Lord for our liberators and for the total victory of the German army and its Great Fuehrer over all enemies, theirs and ours... The Great Fuehrer of the German people, the high Government

and the army of Christ, remember them all, O Lord! Lord, grant long life to the Great Fuehrer of the German people, the high Government and the army of Christ!"

"Injunction No 2 from the Lord Polikarp, bishop of Lutsk and Kovel'skiy to the honored fathers of the Lutsk, Vladimir and Kovel'skiy districts. 31 July 1941. The clergy should explain to their parishioners that thanks to the Creator and Fuehrer of Great Germany, Adolf Hitler, and the German army... the liberation has taken place, and accordingly all Ukrainians should help the German army in every possible way. If any kinds of rumors, slanders or leaflets whose aim would be to provoke disorder or rebellion are in circulation in the parishes, the fathers should explain to their parishioners that they are the work of the enemies of the German people...."

These, then, are the "injunctions" issued by the bishop and later autocephalic metropolitan who sold himself to the fascists, the traitorous Polikarp. And the attempts of the nationalist traitors to whitewash their service to their Hitlerite bosses and to hide the bloodiest of its pages are worthless.

They are vain attempts. The human memory cannot be manipulated by those who resort to former creators of a most evil "act" in their self-seeking interests.

[28 Apr 82 p 3]

[Part 2: "The 'Fisticuff Arguments' of the Falsifiers"]

[Text] This is precisely what the nationalists provocateurs are now trying to do with evil persecution, intimidation and threats, so as somehow to keep themselves on the slippery surface of their continued lies about the "act of proclamation" of the musical-comedy "government." For the facts about the traitorous profascist activity both of the ecclesiastical reactionaries and their "spiritual children"--the Bandera people--are well known to the Ukrainian worker emigres, especially people from the older generation. And this is probably precisely why even some of their former "cotenants" have no wish to endure the blasphemy of the OUN propagandists and their outrages on widely known facts. The noisy racket of Stets'ko and his minions about the "proclamation" and the "synodal struggle" has been literally held up to ridicule in the nationalist circle itself.

Finally even the Bandera people were forced themselves to recognize this. "Certain emigre enemies of the OUN" who, in the words of the nationalist wits, were trying "with the spoken and printed word separate the Ukrainian public" from participation in the actions planned by Hitler's toadies, spoke out against the "holiday jubilee" called for in December 1981 by the Bandera VIZVOL'NY SHLYAKH.

The acknowledgement was eloquent. If anyone dared, especially with "the spoken and printed word," to speak against the vindictive Bandera camarilla it would be the spark that set the forest afire and there would be scandal in the air.

One of the first voices against the Bandera lies was heard in the nationalist journal SAMOSTIYNA UKRAYINA (published in Chicago, the United States); it was that of former functionary of the OUN destroyers Stepan Kuropas'. Having pointed out that if the anniversary and jubilee were to be celebrated "it is necessary to know the measure of the eulogy" and resort less to "the censer and the incense," without

any kind of sentiment he stated the the Bandera act of 30 June 1941 "cannot be considered a state act." "It was an rash and unprepared act" Kuropas' concludes.

"And why was the act of 30 June not needed?" the author goes on to ask. And he answers the question: "The narrow circle of Bandera people wanted only to seize power (we might add, on the direct command and with the aid of their fascist bosses--author) and curb all who were not with them, with no thought for the consequences, to rule the people and to deal with their adversaries."

Having recalled further that in the terror against their adversaries the Bandera people, wielding fire and the sword, used the armed "Nachtigall" units and other bands and acted as part of the German fascist army, the author concludes that the OUN Bandera people "from 30 June became the allies (how complimentary: better to say venal underlings--author) of Adolf Hitler and carried out criminal work."

As for the character of Stets'ko himself and his puppet "government," as Kuropas' writes, with their zeal for Hitler, their praise for the "heroic" German army and "its Fuehrer," they only compromised the Ukrainian emigres in the United States. The criminal profascist activity of the Bandera people ricocheted on immigrants of Ukrainian origin then living in America. ("You are with Hitler in setting up a bloody 'new order' and you praise his army, against which the American army is fighting"; thus the Americans reproached them).

And as a result, individual immigrants, including members of the nationalist organizations (and, as can be seen, this particularly upset the author) were accused by the authorities in the United States of collaborationism and were regarded as supporters, or worse, as gauleiters of Hitler. Those of Ukrainian extraction were dismissed from the plants producing military output, were not allowed to study at officer schools in the U.S. army and so forth.

Of course, because of his nationalist convictions, Kuropas' is incapable of giving a comprehensive and objective assessment of the Bandera underlings of the bloody fuehrer. But even from what he has written it is obvious what harm was caused by the supporters of fascism from the OUN to the Ukrainian immigrants in the United States and how they hated Hitler's bondsmen.

In their publications the Bandera "Parteimaenner" have tried to emphasize that at the time of the so-called "national assembly" on 30 June 1941 there were no "friendly gestures" to Hitler's Reich and that the "assembly" itself took place "independently" from the Germans and even "against their will." They conceal in every possible way the fact that the ordinary nationalist assemblage in Lvov* took place in the presence of the chief of the leading intelligence organ of Hitler's army, "Abwehrstelle 202", lieutenant colonel Ernst (Eyker), staff member of the Second Section of the Abwehr central apparatus Hans Koch and other fascist overseers of both high and low rank.

* The assemblage took place in the former "Prosvity" building on Rynok Square. Its participants, dressed in the German military uniform, included the "Nachtigall" bandits, Bandera people who had come to Lvov by military transportation, and some of the Lvov intelligentsia who were brought in by armed police.

The nationalist falsifiers are striving unsuccessfully to thrust yet another ridiculous "historic thesis" on Ukrainians abroad. Yes, they say, the "proclamation of statehood" did take place in a city occupied by the Germans. But not on the order of the fascists but in "alliance" with them. And in this entire situation we were not the hirelings but the "partners" of Great Germany.

Stets'ko himself has zealously defended this thesis.

Stets'ko's book, pretentiously called "30 June 1941," is devoted to pathetic attempts to rehabilitate the Bandera mob and himself personally and vain efforts to prove that the OUN leadership allegedly never groveled before the Nazis but were, you see, guided by their own "aspirations of liberation" and the "highest interests of the nation." Grossly distorting the historical facts the nationalist mini-fuehrer impudently asserts that he and other Bandera chiefs allegedly treated the German fascist army "as guests (?) in our country," and, in striving for "friendly relations with Germany and a military alliance against Russia," acted with it as two "equal partners."

The boundlessness of Stets'ko's lies and self-glorification--this agent of the fascist Abwehr for so many years--provoked a whole series of refutations that appeared in the foreign nationalist press. They go as far as mutual attacks and accusations, and almost physical reprisals. Here is an example.

On 3 February 1982 the entire nationalist "elite" gathered in the London branch of the so-called "Ukrainian Catholic University" to celebrate yet again the 40th anniversary of the shameful act and to listen on this occasion to the next "scientific" report from a Bandera emissary, V. Kosik, who came specially to the banks of the Thames from Paris. After the report, as is usual, there was a discussion, in which former member of the "Ukrainian Central Committee" so cherished by the Hitlerites, Mikhaylo Dobryanskiy, participated.

With a paper in his hand this no longer young Dobryanskiy started to show in a well-argued manner that the "act of 30 June," putting it mildly, was "a creation" of the Hitlerites and not some kind of "state document." To confirm his assertion about the links between the Bandera mafia and the fascists he quoted from a book by Roman Il'nitskiy "Germany and the Ukraine, 1934-1945," published in two volumes in German in Munich.

The author was himself a participant at the nationalist assemblage of 30 June 1941, and has reasonably asserted that the OUN Bandera people defended the "political concept" of cooperation with fascist Germany, and that the concrete manifestation of this "concept," so writes Il'nitskiy, was the creation within the Wehrmacht of two military "legions" from the Bandera people--the evil "Nachtigalls" and "Rolands." "The OUN leadership," Il'nitskiy points out, "tried to strengthen even more the links with the high command of the German army."

What precisely these "links" were is no secret: cooperation in spying, and placing OUN cadres at the complete disposal of the fascist occupiers.

And M. Dobryanskiy did not merely cite R. Il'nitskiy's book. He referred also to the memoirs of others who participated in the events of that time and produced

documents of the Bandera people themselves, documents that irrefutably prove their loyal service to the Nazis.

And how did it all end?

Bobryanskiy talked about subsequent events in a little Paris-published nationalist newspaper. "At the end of the discussion the chairman of the 'Union of Ukrainians in Britain' Il'ya Dmitriv (first boss of the OUN Bandera people in England--author) came across to me, and waving his fists in front of my face, repeated several times:

'I should punch you on the nose!' (so courteous, so cogent).[no closing quote marks]

"But why?" asked the astonished "opponent."

"You have insulted the figures of the act of 30 June. You have called them German allies."

Presenting more facts and documents from the profascist past of the OUN, Dobryanskiy asks: "Must I be threatened with fists against facts if I recall what was indeed the reality? Or in general, it is possible to terrorize people for their views expressed in a discussion?"

We leave these matters for their author and his "opponent" with the big fists. For ourselves, we add that coarse "fisticuffs arguments" from the Bandera people are meeting with a sharp rebuff, and not only from Mr. Dobryanskiy. People who themselves participated in the nationalist assemblage organized under the wing of the fascist occupiers--our present subject--have lately been speaking out, unmasking those such as Stets'ko and Dmitriv and their yes-men, yet still at the same time assessing at its worth the entire worthless farce of the so-called "proclamation of statehood."

In this regard, several articles published in the United States, Canada, the FRG and France by former participant of the "meeting" Ivan Chinchenko are significant. In an article with the typical title of "The Act of 30 June Has Been Falsified," published in the Toronto VIL'NOMU SLOVI, he writes: "Our aim is to reveal and clarify the falsification of events and the ascribing to them of properties that they did not possess... Among the emigres the Bandera people are presenting the act of 30 June as an historical document with a quite different text from that read at the 'meeting.' It is now a falsified content of the act, adapted for the democratic reality."

One important detail: Chinchenko categorically refutes the falsified thesis of Stets'ko & Co. about the "independent" nature of the "meeting" or "gathering," as he calls it in another place. "At the gathering," he writes, "there were two German colonels (and how many of lesser rank?--author). And Stets'ko himself was splendidly attired in a German black rubber waterproof and service cap."

That says it all! A quite convincing illustration of the "sovereign" nature of the nationalist assemblage.

Chinchenko also disagrees about the "historical significance" of the Banderas assemblage on which the OUN mini-fuehrer so loves to expatiate.

"The 'national,' 'popular,' 'great' meeting of 30 June 1941," this is how Chinchenko sarcastically refers to it in another article, citing the sanctimonious names used by the Bandera people for the Lvov assemblage. "I write the three names of the meeting since this is what the Bandera people call it in their own political literature. And I again state with authority that there was no such 'national' meeting. No one was elected by the participants at this meeting; there was no time for it. It was a chance meeting of a few of the intelligentsia of the city of Lvov.

"The meeting was opened and chaired by professor Yuriy Polyanskiy. Professor Polyanskiy gave the floor to Yaroslav Stets'ko, who also read the act on the creation of a Ukrainian synodal independent power... I again stress that the Act of 30 June was only read to those present at the 'great meeting'; there was no discussion and no vote.

"I again stress that the meeting did not elect Yaroslav Stets'ko chairman or premier of a board or government; Yaroslav Stets'ko was named as chairman of the regional board in a dictatorial manner by Stepan Bandera. Those present at the meeting were merely told this. And there was no discussion and no vote. This means that Yaroslav Stets'ko's proclamation of himself as premier of a Ukrainian government was demagoguery and imposture."

We can see that Chinchenko has destroyed stone by stone the false assertion of Stets'ko and his fellow-thinkers about the "democratic nature" of the formation of the puppet "government" and its makeup and so forth. He notes that all the Bandera people's talk about the "representative nature" of the "government" is a complete farce. In trying to postdate the inclusion in his "government" of individual members of the Lvov intelligentsia--employees of banks, cooperatives and agricultural establishments--Stets'ko, as the author writes, is merely "trying to raise the value of his own (Bandera, pro-Hitler--author) circle and his premiership."

"Moreover," Chinchenko continues, "I know that almost the entire leading intelligentsia was not at all sympathetic to the OUN." As for the list of the "cabinet" advertised by the Bandera people, this well informed author asserts that it "was compiled during the Fifties in Munich, and the people included in it just laugh at this shady enterprise."

Chinchenko goes on: "In North America one Doctor Lysyy lives and works; he was named in the 'cabinet' list and he often laughs and jokes about his invented post of 'minister of justice' in the Stets'ko government. Likewise, Doctor Khraplivyy was never 'minister of agriculture'; he was in Germany at the time of the 'proclamation' and as a consequence has never been amused about the false information of his appointment as a 'minister.'"

Assessing the impudent self-glorification of Stets'ko in his "government nominations," Chinchenko offered this thought: "My conclusion is that Mr. Yaroslav Stets'ko is an imposter, not to use harsh and uncultured words that would not accord with journalistic ethics."

I think that we shall not violate journalistic ethics if we add that Mr. Stets'ko is not only an imposter but also a scandalously well-known agent for several imperialist intelligence services, a scoundrel and adventurer, an intriguer and a cheat of low manners. For this political cadaver not only has no qualms about propaganda and 'ideological affairs (of the type of odd-jobbing "messages" from the Uniate and autocephalic hierarchs) but also shamelessly robs his own fellow-thinkers and colleagues.

We recall the well-known case in emigre circles when Ya. Stets'ko and his wife misappropriated and transferred to their own bank account \$40,000 collected in the United States, England and the FRG for a mythical "liberation fund." Or the black market speculations in Vienna and Munich by Bandera people with valuables and gold stolen during the war, which on the instructions of the mini-fuehrer was engaged in for many years by his trusted people from the OUN leadership. Each of these dirty "actions" (and a full list of them would take more than 100 pages!) proves to what moral depths the fascist accomplices, criminal felons and saboteurs from the foreign special services have sunk in trying to play the role of "presidents," "premiers" and "national figures."

Shameful bickering and in-fighting, mutual compromise, lies and slander about the country of their fathers show once again that for those like Stets'ko nothing is sacred.

[29 Apr 82 p 3]

[Part 3: "'Simply Criminal Felons'"]

[Text] With the stubbornness of the doomed, the bourgeois nationalists are attacking the policy of peace and detente which, guided by the historic decisions of the 25th and 26th CPSU congresses, the Soviet Union is consistently and persistently pursuing. The calls of the OUN Herostrates to the "strong in the world" in the West to increase the arms race are imbued with cynicism and hatred.

Here is another, the final example of this. In connection with the anniversary of Reagan's inauguration as president of the United States the bourgeois nationalist SVOBODA (published in Jersey City, United States) on 4 February this year hastened to praise the new administration, especially the president himself, and also A. Haig and K. Weinberger, "these closest and most trustworthy of its allies," to use the newspaper's own words.

By what blasphemy, what black misanthropic intentions one must be guided to praise and publicize such "major achievements" of U.S. imperialism as "mass production of the neutron bomb, the building of the new B-1 superbomber, new types of tanks, and expansion of the U.S. navy and air force."

And what inventions, falsifications and dirty slander the bourgeois nationalist and Uniate ringleaders spread in order to distort the grandiose successes of the motherland, of the Soviet Ukraine in the building of a new society! The exiled propagandists still continue to use the completely fabricated "arguments" that under the conditions of socialism there is "permanent" backwardness of the Ukrainian economy, especially in its western oblasts.

A useless, pathetic lie! This year the Soviet people will ceremonially celebrate the 60th anniversary of the formation of the USSR--a great holiday for our motherland, a holiday of the friendship of the peoples, the triumph of Leninist nationalities policy. "Within the friendly family of the peoples," the CPSU Central Committee decree "On the 60th Anniversary of the Formation of the Union of Soviet Socialist Republics" notes, "the economies of all the Soviet republics are developing dynamically. A modern industry, agriculture, and science and a true flourishing of culture--this is what characterizes any of them today. At the same time they have their own inimitable appearance and unique national features."

The economy of the Soviet Ukraine--an organic, integral part of the country's unified national economic complex--has achieved great successes within the united family of the fraternal peoples. We shall not repeat what is known; the facts and figures of our growth are well known to the Soviet reader. The impressive rates in the development of the western oblasts of the republics are also well known. During the years of Soviet power here dozens of modern industrial objects have sprung up whose output is known not only in our country but also beyond the frontiers of the motherland. The workers in these oblasts, along with those in agriculture, science, culture, people's education, public health and all spheres of social life have achieved outstanding successes. And herein is brilliantly shown the indisputable advantage of our socialist system and the mighty union of the Soviet sister republics.

We see that the malicious, insidious attacks by the nationalist falsifiers against the economy of the Soviet Ukraine are built on sand. "Economic backwardness" exists only in heads of the OUN provocateurs--heads fogged by anti-Sovietism and anticommunism--and not in the reality of our times. For six decades the USSR has been a most brilliant demonstration of the vital force of our system, the proof of the cohesion and monolithic unity that accelerate the socioeconomic development of the peoples of our motherland.

Soviet reality, the enormous creative transformations that have taken place in the economy, science and culture of the country, the real admiration of many foreign workers of Ukrainian origin for the achievements of our people are not to the liking of the bourgeois nationalist traitors. Carrying out the will of their bosses in the intelligence and subversion services of the United States and NATO, they throw themselves rabidly against our Soviet system and the foreign and domestic policies of the CPSU and Soviet government.

But no kind of noisy campaigns can hide the shameful position in which the uni-nationalist rabble now finds itself. The consolidation of the might and authority of the land of the soviets and the triumphant spread of communist ideology have once and for all cut the ground away from under its feet and deprived it of the support of Ukrainians abroad. The very atmosphere in the medium of the yellow-and-blues promotes further compromise--an atmosphere of in-fighting and chaos that the Canadian publicist Marko Terlitsa aptly characterized as the mutual destruction of nationalist scorpions.

And indeed, it is so. The yellow-and-blue scorpion has broken its venomous sting on the impregnable hardness of the living truth.

With the acceleration in the process of degradation and moral corruption in the emigre nationalist swamp, mutual enmity and bickering has increased among the individual yellow-and-blue groupings, and between their leaders. A sharp struggle is going on between the exiled "parties" and groups (some of them can scarcely raise a dozen or so ancient old men) primarily for the leadership in the emigre nationalist medium, and for the right to elbow their way into the "trough," or, more accurately, how much more to snatch from the handouts from enemy propaganda and espionage services in the West.

And as this bickering and mutual enmity goes on and acquires an increasingly loathsome form, not a few of the "secrets" of the OUN ringleaders are splashed on the pages of the nationalist press. Quite recently, in particular a nationalist of many years standing, Panas Fedenko, spoke out with a series of revealing articles against the OUN Bandera people. His evidence is of some interest from this viewpoint.

Fedenko proves that the antipopular and antinational trends in the OUN are not new. To use his words, they are the result of "a noxious dictatorial ideology and a baneful orientation on Germany and Italy, preached by the OUN as long ago as the early Thirties." The author confirms his conclusions with numerous facts and documents.

"The OUN press," he writes in the Munich bulletin NASHE SLOVO, "which was financed and controlled by Ryko Yaryy, a member of the OUN leadership and at the same time an agent of German intelligence, engaged in feral propaganda for the leaders of fascism, namely Mussolini, Hitler and others. Dmitro Dontsov wrote that the Ukrainians (read OUN people and nationalists--author) had to 'create a movement similar to Hitlerism.' The OUN leaders considered service by the members of their own party in German intelligence organs to be useful for the Ukraine."

Fedenko continues: "The OUN intelligence effort for German intelligence was gratefully noted by the leader of the German Abwehr, Admiral Kanaris. The OUN people conducted propaganda useful for Hitler's Third Reich, and they called the German Fuehrer 'uncle.' Andrey Mel'nik who headed the OUN after the death of Konovalets* wrote to the German foreign minister Ribbentrop on 2 May 1939: 'In terms of its world outlook the OUN was born out of the same movement in Europe, especially national socialism in Germany and fascism in Italy.'"

"Even before the advance of the German armies to the East," the author of the article continues, "the OUN was preparing to go the Ukraine in the hope of assisting Hitler. For this purpose, in November 1939 the sotnia discipline [sotnia: an old word for a cossack squadron--ed] Polizei was set up in German-occupied Poland, in Zakopane, under the command of SS Hauptsturmfuehrer Krieger. The commandant of this OUN sotnia was Mikola Lebed', acting at that time under

*Ye. Konovalets. Colonel in the army of Petliura. During the Civil War in the Ukraine he was commanding officer of the bloody Osadnyy Corps of "butcher strelitz," and executioner of workers at the Kiev "Arsenal". After the defeat of Petliura's army, he was chief of the counterrevolutionary "Ukrainian Military Organization, and from 1929 through 1938 was OUN chief. He was an agent for German military intelligence, the Abwehr.

the pseudonym of Lieutenant Vil'nyy (now living out his days in New York and working for the "Prolog" bourgeois nationalist center which has close ties with the CIA--author). After the war, former OUN member Nikita Kosakovskiy, who for some time trained at the 'sotnia discipline' and left it in order to avoid having to see the brutality of M. Lebed', wrote about the atrocities taking place in this school for the trade of executioner."

Undoubtedly, such facts cited by "their own people," who are well acquainted with the secrets of the nationalist establishment and the emigre politicians, have angered the Bandera den. In their turn, the OUN ringleaders have attacked Fedenko, calling him a "bitter enemy of the OUN," a "lying anti-Nazi," "slanderer" and so forth. In their malice against the "criticaster" of their bloody history the Bandera people have even raised with the leadership of the Munich "Ukrainian Free University" the question of the need "to take an appropriate stand against Fedenko" and of depriving him of the title of professor of this pseudoscientific establishment.

The provocations and intimidation from the Stets'ko mafia, however, are not achieving their goal. The Mel'nikov UKRAYINS'KE SLOVO, published in Paris, has carried a new attack on the provocateurs from among the OUN Bandera people. Let us make an immediate reservation: both the newspaper itself and the article we shall talk about, and the author of the article, a former war criminal, stand at hostile positions against our country and have been repeatedly rebuffed as deserved by Soviet social scientists and publicists. And if we today quote fragments from this nationalist sheet we do it for one purpose only--to show the unenviable position in which the bankrupt "exiles" and "leaders" find themselves.

Tracing the history of the bourgeois nationalist parties and groupings (which must of course also include the OUN Mel'nikov people themselves), the author concludes that the mutual bickering, "atamania," and "morbid megalomania" (a mania for greatness, one of the symptoms of schizophrenia--author) have always been inherent in the nationalist ringleaders.

He writes: "Even so, the leaders of our centers, boards and bodies do nothing; they have no wish to gather and jointly discuss the situation and elect an appropriate ruling organ. They do not want, or they fear to lose their status because they are the leaders and above them 'there is nothing else'"

The conclusions drawn by the author are these. The nationalist medium "has still not grown to the realization that a real deed must be distinguished from empty phraseology, and it has not removed the mediocre, swaggering leaders for whom the title of the function, with which they awarded themselves, is the the most important thing. The petty, pigmylike egoism of our former leaders, 'premiers,' and 'presidential' aspirants does not permit us to renounce our ridiculous titles."

And it is true. As for the "titles," ranks, and musical-comedy generals and colonels, they are rolling in money in this "independent diaspora." They have two "academies" with "honorary and actual members," many of whom have no higher education, let alone scientific knowledge, and the self-styled "patriarchs" and "metropolitans" and the aged "atamans."

Things have become quite curious. Thus, in recent years a "struggle of principles" has been waged between the remnants of the notorious "Galicina" hitlerite SS division and the former followers of Petliura on a "fundamental" question: what is the correct name for "the first warrant officer rank," second lieutenant or cornet? Having examined the "problem" in all seriousness, the little SS journal VISTI KOMBATANTA noted that "it would be a good thing to publish a collection of all our service titles and ranks." The former SS people write: "The collection should show how to wear medals, iron crosses (obtained from the fascists and other enemies of the Ukrainian people--author) and how to use banners during holidays of all kinds." How ridiculous!

Even more ridiculous is the subject among emigre circles in the musical-comedy bourgeois nationalist "center of government" of the so-called "Ukrainian National Rada" [the old Ukrainian legislative body--ed] which is led by former agent of Hitler's military intelligence and servant of propaganda minister Goebbels, and now "president for life" of the Ukrainian National Rada, Mikola Livitskiy.

To what "government tricks" the participants of this still-born nationalist "rada" resort: the tragicomic crush for the portfolios of "premiers" and "ministers" among old political foxes, who, incidentally have long since become citizens of the United States, England, the FRG and other Western powers, the mutual accusations of treason against "liberation ideals," the intrigues and provocations surrounding the "state legacy" of the bloody ataman Petliura.

Drunkenness, "fun" in the lowest kind of Munich's pothouses, the squandering and theft of "state" money coming into the coffers of the Ukrainian National Rada from centers of ideological subversion in the West--these are the "holidays and workadays" of the worthless Ukrainian nationalist emigre clique. And some of the emigres have been unable to restrain themselves and have told the inhabitants the truth about the life of the "ministers" and "generals" in exile.

"Our ministers simply behave like criminal felons and thieves": this was stated in Munich by Ukrainian National Rada cashier, Glovinskiy. "If they do not stop stealing from the cash register it will soon be the end of all of us."

Yet another scandalous affair of the "president for life" became known to broad circles of Ukrainians abroad during the regular distribution of "ministerial" portfolios in the Ukrainian nationalist emigre showcase. It turned out that Livitskiy was demanding substantial bribes for "prestige posts" in the "government" in exile. A "ministerial" portfolio cost, for example, DM2,000, the post of "member of the Ukrainian National Rada," DM1,000. A tax was also imposed for other "positions."

In our days, speculation on the "national issue" and scandalous brawling, mutual bickering and comprise, along with impudent advances to the most reactionary imperialist circles, the Peking hegemonists, international Zionism and the Israeli aggressors, and the carrying out of spying and subversive tasks for the U.S. and NATO special services have become the most characteristic signs of the ideological and organizational bankruptcy of the bourgeois nationalist traitors and of their final collapse.

An apt assessment of the absurd "state" crowd of the yellow-and-blue "atamans," "premiers" and "ministers" has been given by the well-known Ukrainian poet Dmitro Pavlychko in his poem "Nationalist Worms."

Nasty worms
That wallow in the filth.
Their visions and thoughts
Full of sham and dirt.
Each on the other feeds,
With venomous biting crunches.
Their spite intensifies,
Their poison multiplies,
Hatred and treachery
Are their only weaponry.
On the maggots struggle
To Europe's scornful chuckle.

9642

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REGIONAL

DELINQUENCY IN UKRAINIAN INDUSTRIAL TRADE SCHOOLS DISCUSSED

Kiev PRAVDA UKRAINY in Russian 11 Apr 82 p 2

[Collective Interview: "Building Up Moral Strength"]

[Text] How is a high moral potential to be formed in all of the students of our vocational and technical schools? This problem was the chief one on the agenda of an interesting conference which was held in Kiev. The leaders of the republic's vocational and technical education system, vocational and technical education school directors and teachers, Komsomol workers, the chiefs of inspectorates for the affairs of minors, and representatives of the USSR Procurator's Office gathered here. The editors have asked some of them to state their opinion on this issue on the pages of our newspaper.

The discussion is begun by the Chairman of the UkSSR State Committee for Vocational and Technical Education Ye. M. Kadatskiy:

--During the present five-year plan we have to train around 2 million young workers. They will obtain solid knowledge and their first practical skills, and they will be able to become active and highly qualified specialists in contemporary production. The appropriate conditions and physical plant have been created in most of the schools.

It is important to eliminate work inadequacies in education. Every once in a while, anti-social acts occur among the students. The level of educational work is still low, there is a lack of coordination in the actions of the vocational and technical schools, law enforcement agencies, and the public, and the contacts between the schools, parents, and base enterprises are weak.

It sometimes happens that the proper use is not made of experience which has been gained. After all, we have a special-purpose program which unites the training and upbringing functions of the school and which in everyday language has received the name of a "thorough employment system." How is it operating? In many city schools, for example, Nos 16 and 17 (Kiev), No 6 (Khar'kov), No 35 (L'vov), No 11 (Kerch'), No 16 (Kremenchug), No 2 (Kirovograd, and Nos 9 and 13 in Kievskaya Oblast--the formation of high moral qualities and

of a civic position in the youth takes place not in words, but has practically been put ahead of all other work.

But what is it that often happens?

If teachers do not know how to create enthusiasm and organize the young people in time, if they do not know how to create a genuine interest in them, if they are indifferent to how these adolescents live and what they do--serious trouble is not to be avoided. The board of the State Committee discusses the state of affairs in the localities every quarter. A new approach is approved to the work by the republic and oblast staffs for the prevention of law violations among vocational and technical school students. Their field of activity is quite wide: from monitoring the quality of the teaching of the course on the principles of jurisprudence to the introduction of new forms of activity by the detachments of young Dzerzhintsy.

Measures which are composed on paper will remain as good intentions if they are not backed up the necessary control. How many times have we become convinced of this!--says the First Deputy Minister of Internal Affairs of the UkSSR I. D. Gladush:

--Formalism and an official approach in contacts with the youth are contraindicated. They are doubly intolerable if we are talking about difficult adolescents. These need especial attention. But here is an example. For more than two months one of the students did not attend the rural Vocational and Technical School No 5 in Chernovitskaya Oblast. The school administration "did not notice" this, and the adolescent committed three law violations. But each such fact should be a signal of trouble for the entire pedagogical collective. Unfortunately, this is far from always the case. Three times last year the republic's internal affairs agencies conducted inspections of vocational and technical school dormitories. The results provided abundant food for thought, and could have served as a point of departure for significant changes. However, many things in the dormitories of Dnepropetrovsk, Slavyansk, Stakhanov, Cherkass, and Zaporozh'ye remain the same. Yet, putting them in order could be an appreciable contribution both by the Komsomol operational detachments and the "Young Dzerzhinets" detachments to our common work.

The difference between the concepts of "difficult" and "law violator" is especially felt by those who are engaged in preventive work with the youth at their residences,--said the Chief of the Inspectorate for the Affairs of Minors of the city of Kiev Zh. A. Bondarenko:

We understand that the problems of the organization of leisure for the youth frequently go beyond the jurisdiction of the vocational and technical schools. They have to be solved with more active assistance from the rayon and city committees of the Ukrainian Komsomol and from the Komsomol organizations of base enterprises. V. G. Belinsky said that any pattern could be put on the waxen soul of a child. Patterns are to a large extent drawn by time and by our reality which is full of labor and accomplishments. But the trouble is that "patterns" are also left by undesirable acquaintances and buddies.

Well-directed preventive work helps to discover such phenomena and to struggle against them. It was this that was considered by the Chief of the Vocational and Technical Education Sector of the Cherkasskaya obkom of the Ukrainian Komsomol V. I. Timoshenko:

--In our oblast every third Wednesday has been declared to be an active law violation prevention day. The inspections, checks, discussions, and other measures which take place on this day do not, of course, substitute for painstaking, constant work. But here something else is important: The prevention Wednesday attracts the attention of the broad public to the problem and reveals "bottlenecks."

The problem of being busy, the problem of free time makes one think. A great deal depends upon how leisure is organized--this opinion was expressed by the Assistant Procurator of Dnepropetrovskaya Oblast B. F. Bushuyev:

--Only one-third of the young people participate in circles and various sports sections in Dnepropetrovskaya Oblast. And this is one of the reasons why there is a high level of law violations. Another, in our opinion, exists in shortcomings in the organization of the instructional process. Checks have shown that up to one-third of the students were absent without extenuating reasons from the lessons of individual teachers of the vocational and technical schools of Krivoy Rog, Pavlograd, and Nikopol'. We believe that first of all the school directors have to bring "order in their own homes": Three-quarters of the anti-social manifestations by the students of the oblast's vocational and technical schools "belong" to students in the senior grades.

Work on the formation of stable moral criteria among the young future workers is a component part of the overall system of controlling the quality of their training. This was called attention to by the Deputy Chief of the Oblast Administration for Vocational and Technical Education Ya. G. Kamenetskiy:

--The introduction of this system which was developed under the direction and with the participation of party and government agencies has made it possible to increase the qualitative indicators. Among the important results are a decrease in losses of instructional time, a decrease in "weeding out" and a decrease in law violations. The successes have been possible thanks to the assistance of base enterprises and public organizations. The republic's first vocational center for worker occupations was created with their participation. The experience was approved by the board of the State Committee of the UkSSR. Unfortunately, our searches have not provided a real inspiration for our colleagues from other oblasts. But the basic meaning of the system, if you look into it, consists in breaking down inter-departmental barriers in the struggle for a young person, his knowledge, interests, and moral potential.

Technical School No 18 in the city of Bryanki trains workers for the coal industry. There are difficulties here. However, neither the difficulties with recruitment nor remoteness from large cultural centers have become a

reason for demanding less from the engineering pedagogical collective in accomplishing the tasks of the communist upbringing of the young people. The director of the main vocational and technical school No 18 of the city of Bryanki in Voroshilovgradskaya Oblast V. N. Pipa shared his experience:

--The system of monitoring the behavior of newly admitted students which has developed in the school and an analysis of the observations of the teachers and craftsmen make it possible to rapidly discover students who are inclined to anti-social manifestations. An unusual approach is important in working with them. The student self-government agencies are active. But there was a time when neither the trade union nor the Komsomol committee took any interest in preventive work. The active participation by the young people themselves in the formation of high moral qualities in their character has had a positive effect--cases of law violations have been eradicated in our school.

To ensure a unity between training and upbringing means the constant pedagogical influence on all of the aspects of the life of students, and the skillful employment of the entire arsenal of the means of ideological education, with a coordination of the activities of educational institutions, the labor collectives of enterprises, the public, and the family. For the chief meaning of pedagogical work is to help the party and the people to raise ideologically convinced and spiritually rich young citizens of the country who are beautiful in their thoughts and actions. The 60,000 engineering pedagogical workers of the republic's vocational and technical education system are directing their efforts toward this end today.

2959

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REGIONAL

NOTED RUSSIAN POET EXPLAINS FRIENDSHIP OF PEOPLES

Kiev PRAVDA UKRAINY in Russian 11 Apr 82 p 2

[Article by Il'ya Fonyakov: "The Unbreakable Tie of Time"]

[Text] On the eve of our glorious anniversary--the 60th anniversary of the formation of the USSR--our newspaper is opening up a new section--"The Fraternity of Peoples is the Fraternity of Cultures." The editors have requested prominent writers of all of the union republics to write under this rubric. Today we are publishing the first article in this section. Its author is the well-known Russian poet Il'ya Olegovich Fonyakov.

I remember how I once had occasion to fill out a questionnaire. An ordinary questionnaire for a new arrival in a foreign country. In this case--Japan. Among the other points, there was a question about nationality. "Russian,"--I wrote. "Excuse me, Mister," the official behind the table raised his eyes to me. "But you have to write here the official name of the country from which you have come. The USSR, is it not? So write: USSR."--"But that is far from the same thing!"--I exclaimed. "I can be a citizen of the USSR and at the same time, a Russian, a Ukrainian, a Belorussian, a Lithuanian, or a Georgian. . . ."--"Is that so?"--the official said in amazement. "It is different with us. An inhabitant of our country can also be, for example, a Korean or a Chinese. But that is, if you can say it this way, his personal affair. But before the state and before the law he is a Japanese, because he is a citizen of Japan. It is different in your country? Very interesting. I will certainly tell my people about this!"

Such a fleeting episode. Sometimes we do not even think about the fact that things which have become customary for us, which have become a norm and law of our life, can sound like a revelation for someone else, like something new and astonishing. But that is how it is. And frequently! . . .

However, other things also happen. Fifty years ago a certain writer who had emigrated from our country composed the rather frightening novel "We." It describes a fantastic collectivist society of the future where human personality has been completely effaced, and where, instead of names, people have been given numbers. Sometimes attempts are made to frighten mankind with

this kind of "future" today also. But what kind of relationship can this gloomy fantasy have to genuine collectivism, to the genuine brotherhood of people and peoples? In our common house we live together, according to the same common laws. And, at the same time, we are different. We preserve our originality, including our national originality, and we preserve the uniqueness of our national cultures--the entire world is a witness to this! We are preserving and developing our native languages, and this is splendid, for no matter how perfect the art of translation may be, there are the deepest depths and the most subtle subtleties in what the human soul knows which can be expressed only in Russian, or only in Ukrainian, or only in Georgian, or only in Kirghiz. And the anniversary of the multinational Soviet Union is truly one of the brightest and most noble holidays in the calendar, for what can be higher and more noble than the idea of human brotherhood and of the friendship of peoples--an idea bequeathed to us by the great Lenin!

A great deal was thought about this during the days of the traditional Shevchenko poetry holiday in which I was lucky enough to be a participant. I shall not describe everything that we saw and heard during those days; I will recall only individual moments which have settled in my memory forever. Is it possible to forget, for example, how on a square in Zvenigorodka, on a bright sunny day in early spring, we unveiled a monument to the great Taras. The white canvas sheet, freed from the lacing which had been holding it, delayed for a second or two, covering the tall figure on the pedestal, and softly descended to the ground. And we saw the poet. No, not as we had become accustomed to seeing him in numerous portraits--no longer young, with a large moustache, with a weary face made wise by experience, a man who had already tasted both the severities of a soldier's life in the far-off Kazakh Steppes and other adversities. Before us stood a completely young man, almost a youth, and his gaze was fixed with hope in front of him, in the future.

"This is the way our city knew him once," said Vol't Suslov, a secretary of the board of the Leningrad Writers' Organization who was standing next to me.

Is it possible to forget the small museum in the village of Shevchenkovo, the former Kirillovka, where the poet had lived from the time that he had been two years old? What strikes the imagination there? Perhaps, the crudely put together, seemingly time-eaten wooden table with the sliding drawer which belonged to the poet's father. And the same kind of matching old bench.

And can one forget how we stood in silence on the high Tarasovaya hill in Kaneva over the breadth of the Dnēpr, at the grave of the great Kobzar'?

The entire spirit of the Shevchenko holiday was consonant with the glorious state of the 60th anniversary of our Union. Because every day we became convinced: The great bard of the Ukraine, a deeply national poet, is precious today not only to the members of his own tribe, but to all of the peoples of the country. "Take a good look at the faces of the Kazakh boys in the magnificent drawings by Shevchenko of the exile period!" We were invited to do so, half jokingly and half seriously, by the Kazakh prose writer Amantay Satayev. "When I look at them I am always thinking that, maybe, one of them

is my great-great-grandfather." "When at the beginning of the century migrants from the Ukraine appeared in our Steppes," the Kirghiz writer Tumenbay Bayzakov was saying, "my countrymen said that, judging from everything, the new arrivals had two gods: one without a moustache and without a hat whose portrait hung in a corner, and the other with a moustache and with a high shaggy hat who was placed in the middle of the wall, opposite the entrance. That one was probably the chief one!"

There were also things to make us Leningraders recollect. The fact that it was in our city that the great son of the Ukraine received his recognition as an artist and poet. That it was precisely here, with the direct participation of such leading figures of Russian culture as Bryullov and Zhukovskiy, that his liberation from serfdom occurred. That it was here that the first editions of "Kobzar'" came out--in his native language! That in the volume of works by T. G. Shevchenko published in Leningrad a substantial number of the translations belong to Leningraders, above all, to N. Braun and M. Komissarova, and that many of these translations have become classics, and that there was good reason why during the poetry holiday days it was announced that for her many years of work on translating and popularizing Kobzar', Lesya Ukrainka, and contemporary Ukrainian Soviet poets a Leningrad poetess had been awarded the Prize imeni Maksim Ryl'skiy.

The friendship of peoples is a many-sided concept. I can recall during these days the Tashkent neighborhoods which were restored (or, more precisely, built anew) after the earthquake by emissaries from all of the union republics. Or the Niya Station on the Baykal-Amur Trunk Line which is being built by construction workers from Georgia. I can recall a large and rich kolkhoz in Uzbekistan, in Syrdar'inskaya Oblast, which is called "Leningrad" and whose residents call themselves Leningraders. A lot can be talked about, but for me, of course, the closest thing is that which is defined by the formula: "The Friendship of Peoples is the Friendship of Literatures." We are in this sense the heirs of great traditions. We translate one another a great deal, and that is splendid. Russian readers know and value the work of my Ukrainian contemporaries--Boris Oleynik, Vitaliy Korotich, and Ivan Drach.

And the unveiling of the monument to Taras Shevchenko in Zvenigorodka is especially memorable for me also because this name--Zvenigorodka--gives rise to quite clear associations in people of my generation. Zvenigorodka, Shpola, Korsun'-Shevchenkovskiy--we read in the summaries of the Soviet Information Bureau which served us as our first geography textbook of our native country. It is in these places, on the native soil of the great Taras, that a great battle unfolded which is close in its importance to the historic battle on the Volga. Zvenigorodka, Shpola, Korsun'-Shevchenkovskiy--we heard these names from wounded soldiers in a rear hospital beyond the Urals where we, school-children, including evacuated Leningraders, used to come to give concerts. On this land there now stand obelisks and memorial slabs. There are Russian, Ukrainian, Georgian, Armenian, and Uzbek names on the monuments. . . .

The friendship of the peoples of our country has been made fast not only by words and not only by constructive labor, but also by blood. It is for us to care for it and to strengthen it.

REGIONAL

TRADE-UNION CLUBS FORMED TO PROMOTE MARRIAGE

Minsk SOVETSKAYA BELORUSSIYA in Russian 11 May 82 p 4

[Article by K. Bazdyrev, candidate of economic sciences: "The 'We Will Get Acquainted' Club"]

[Text] According to the results of the 1970 All-Union Population Census, out of every 1,000 men of marriageable age in our country 722 were married; according to the 1979 census -- 707. In a word, the number of bachelors did not become less. The situation was approximately the same with women also.

At the same time, sociological research shows that the absolute majority -- 90 percent of the USSR population -- aspires to family life as before. However, how can one find his "half"? It would seem that the conditions for getting acquainted should be ideal at work: Here there is both a community of interests and an opportunity to know each other well. However, the normal pattern of the workers has been disrupted in some production collectives. For example, every weaving factory is "monopolized" by women.

In order to help the weavers organize their personal life, the trade union has assumed the role of "match-maker". The "We Will Get Acquainted" Club was created several years ago at the Moscow "October" Worsted Production Association. In accordance with its regulation, bachelors older than 30 and unmarried women older than 25 are accepted into it. A little more than 30 individuals joined the club during its first months; today, about 3,000 of them have joined it.

A scientific and technical laboratory, consisting of psychologists, teachers, lawyers, and sociologists, has been created as part of the club. They suggest tests for checking the compatibility of the natures of the future fiances and fiancées. Of course, all the "directions" of specialists have an advisory nature. The club members themselves decide who suits them for family life, and who does not. Incidentally, the principles of the investigations have been borrowed from the cosmonauts. They were developed during the preparations for the months-long space flights in the Soviet "Salyut-6" station during which the compatibility of crew members' natures was checked.

8802

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REGIONAL

ROLE OF GEORGIAN ISPOLKOM PERMANENT COMMISSIONS

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 14 April 1982 has a 1,000-word front-page editorial discussing the increasingly important role played by permanent commissions of ispolkoms on all levels. Brief mention is made of the 10 March meeting of the GSSR Supreme Soviet Presidium, which focused inter alia on the positive experience of the Abasha Rayispolkom and Latvia's Talsinskiy Rayispolkom. Examples of both good and poor performance by various local ispolkom permanent commissions are cited.

ABKHAZIAN OBKOM PLENUM ON LAW ENFORCEMENT, MORAL CLIMATE

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 1 April 1982 page 2 carries Abkhazia correspondent I. Gobechia's 700-word report on the recent Abkhazian Obkom Plenum, at which Obkom First Secretary Adleiba spoke. Although progress has been made on all fronts in the 10 years since the CPSU CC decree on the Georgian party organization, much still remains to be done to improve law enforcement and improve the moral-psychological climate in Abkhazia. Labor discipline, theft, speculation, bribery, and land use and individual housing construction infractions are discussed. It is also essential to root out shortcomings in the administrative organs, and party and state discipline must be bolstered.

'KOMUNISTI' ROUND TABLE FOCUSES ON CRIME, LAW ENFORCEMENT

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 1 April 1982 page 3 under the regular rubric "Law, Order, and Us" carries a 3,000-word round table discussion on crime and law enforcement, conducted by G. Chikvinidze with Internal Affairs Minister (MVD) Gvetadze and four of his high-ranking officers. They cover a wide range of topics, including: too high rates of unsolved cases (investigative forces must be beefed up); chronic widespread theft of state property; big cases of criminal group activities such as the adulterated juice and Finance Ministry scandals; problems in traffic safety; high rates of theft of personal property (also the fact that too many militia districts, and even many victims themselves, fail to report crimes of this sort); the problem of loafers and parasites [tuneyadtsy] (the current 2-month anti-parasitism drive which began on 1 March is showing positive results); the alarming narcotics problem (all illegal channels must be closed off, including crooked medical supplies handlers); the high proportion to juvenile crime; the need for more effective prevention; the need to clean up the ranks of the militia; and others. With regard to parasites, it is essential not to isolate them

from society if at all possible but to compel them to work on a supervised basis. One aspect of traffic safety is also linked to the street crime problem: Many pedestrians refuse to use underground crossways because ruffians and muggers hang out there and they fear for their safety. It is suggested that citizens' patrols be enlisted in efforts to combat this.

In a related 1,100-word Bruzinform piece, a "profile" of the typical parasite is presented based on a survey conducted in an unnamed rayon by the MVD's Crime Sociology Laboratory headed by Prof A. Gabiani. The permanent city and rayon ispolkom commissions set up to combat the problem have been doing good work, although there are too many cases of formalism and bureaucracy. The article discusses the intricate connection between parasitism and crime, the fact that parasitism is "an aggravating factor" in determining the sentence to impose on anyone who has committed a crime, and also spells out the penalties to be imposed for first versus second offenses.

GEORGIAN BANDIT LEADER EXECUTED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 6 April 1982 page 4 carries a 300-word Gruzinform item on the criminal career of G.G. Devadze, who after release from jail in 1979 got together a gang of bandits and went on a 9-month crime spree which included robbery, theft, car theft, "banditism," and narcotics use. He was finally tracked down in Tbilisi, tried, convicted, and executed. His accomplices received long jail terms.

WEST GEORGIAN RAYON'S EFFORTS AGAINST HARMFUL TRADITIONS DISCUSSED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 11 April 1982 page 3 has several items on Gegechkori Rayon's efforts to root out harmful traditions and customs and replace them with new socialist ones, with reference to the 24 November 1975 GCP CC decree on harmful traditions and the GCP CC decree dealing specifically with the Gegechkori Raykom's efforts in light of the CPSU CC decree on ideological-indoctrination work.

A 400-word editorial introduction gives the above background to this assessment.

The keynote article is a 1,400-word interview with Gegechkori Raykom First Secretary Irakli Motserelia, who notes that progress has been made but much remains to be done. Positive shifts include the introduction of such ceremonies as the consecration of young workers and kolkhozniks, special ceremonies to see off military draftees and welcome returning servicemen home, the completion of a "ceremonies production kombinat" to provide for weddings and other vital events, and the like. Primary party organizations and ideological workers are assigned to poll public opinion and reaction to the new customs and ceremonies. Propaganda in spreading the new practices must stress not only content but emotional appeal to be effective.

Of the harmful traditions cited specifically in the other articles, mention is made of lavish weddings, christenings, and funerals; ostentatious charity; and "contests" to see who can afford to erect the biggest and most ornate gravestone.

STORY RECOUNTS ADJARIAN MOSLEMS' RELUCTANCE TO RESTORE CHURCH

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 11 April 1982 page 4 presents novelist Revaz Mishveladze's 1,200-word short story set in a small Adjarian mountain village. A local teacher is urging a group of older villagers to show up for a Subbotnik scheduled to help restore the local 1,000-year-old church, a priceless monument that has fallen in ruins. They rebuff him with "That's the Christians' job, we're Moslems....Did you care when the mosque caved in?" The teacher appeals to their Georgianness and sense of national pride, pointing out that the local people were moslemized only a couple of hundred years ago, and extolling the whole region's Christian heritage--it was known long ago as "Georgia's Sinai" until the Turks tore large portions away leaving "an unhealed wound that still hurts." On the appointed Subbotnik, the whole town shows up and pitches in.

TBILISI ARTS ACADEMY GUARDS AGAINST 'FORMALIST PSEUDOSCIENCE'

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 14 April 1982 page 4 carries a 1,100-word piece by Tbilisi State Arts Academy Rector G. Totibadze on the occasion of the academy's 60th anniversary, in which he discusses the various ways that students are enabled to combine their training with real work on public art projects. An editorial introduction emphasizes that the school provides 850 students with firm professional training in 19 majors, protecting them against "getting carried away by formalistic pseudoscience and arming them with the principles of socialist realism." Special care is taken to indoctrinate the students--of over 20 nationalities--in the spirit of internationalism and to ensure the ideanness, peopleness, and partyness of the arts, their role of guidance and indoctrination in the formation of a Marxist-Leninist world-view.

'UNION' VERSUS 'ANNEXATION' OF GEORGIA TO RUSSIA DISTINGUISHED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 15 April 1982 page 3 carries Prof I. Kacharava's 2,500-word analysis of Georgia's union with Russia, as part of the upcoming celebration of the bicentennial of the Georgievsk Treaty. There has been some confusion over the nature of the union established by the Georgievsk Treaty (1783) versus that which was effected by the act of 1801, which has also been called "union." Part of the confusion stems from the fact that the Georgian word "sheerteba" is used as equivalent to Russian "soyedineniye" [union, joining with] and "prisoyedeniye" [annexation]. The former accurately conveys the substance of the Georgievsk Treaty, the latter that of the act of 1801. The author stresses that the Georgievsk Treaty was a voluntary union stipulating Georgian national autonomy, with certain foreign policy prerogatives given up to the Russian crown, in return for protection against Persia and Turkey. Eyewitnesses of the time wrote that there was dancing in the streets of Tiflis [Tbilisi] when Russian troops came down to begin their duties. The annexation of 1801, on the other hand, came about because of failure to abide by all the terms of the treaty, and in effect served the more narrow dynastic interests of the Russian and Georgian nobility. Eventually, Russian Czarist oppression led to the ultimately successful national-liberation movements in Georgia toward the end of the 19th century. There is one brief passage on the old argument as to whether Georgia's decision to unite voluntarily with Russia constituted a "lesser of two evils."

GEORGIAN 'SOCIAL SCIENCES FIVE-YEAR PLAN' DISCUSSED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 7 April 1982 page 2 carries a 2,000-word article by A. Apakadze, an official in the Georgian Academy's Social Sciences Department, and Prof Dzh. Kordzaia, head of the Social Sciences Department in the Ministry of Higher and Secondary Specialist Education, concerning the GCP CC's recently approved "Five-Year Coordination Plan for Scientific-Research Work in the Social Sciences." The reason for the plan is that until now, social science research has been fragmented, poorly controlled, and above all lacking in relevance" [neaktual'nyy]; petty thematics [melkotem'ye] and scholastic theorizing have prevailed. The new emphasis on relevance stems directly from the October 1981 All-Union Conference of Social Science Departments in Institutes of Higher Learning. The Georgian plan is oriented toward the republic's "specific materials."

Five "directions" are delineated: Economic and social problems underdeveloped socialism and the laws governing their transition to communism; the political and legal system of a developed socialist society; development of socialist nations and national relations; laws governing the development of the spiritual life of society; characteristics of the ideological struggle at the present stage. Under the plan, particular relevant lines of research will be under the supervision of Academy departments and higher school departments to rule out duplication and ensure coordination, also to maintain high standards of output [produktsiya]; each such unit will be answerable to the Scientific Coordination Commission.

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